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The Living Church

VOL. XXXI.

MILWAUKEE, WIS.—AUGUST 6, 1904.

No. 14

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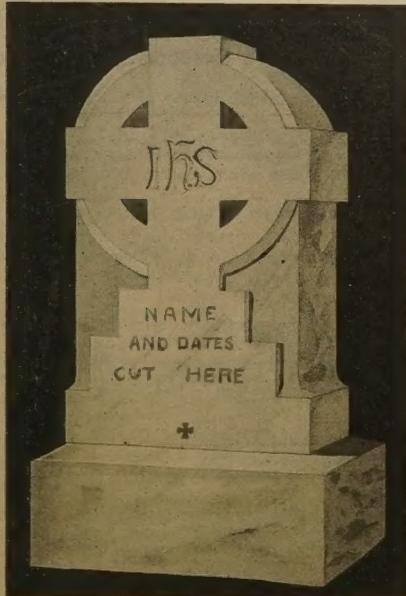
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The charts exhibited cover the entire range of life insurance management, from organization and administration to the results to policyholders, mortality experience, medical statistics, etc.

The exhibit brings out the fact that at the beginning of 1903 there were over 17,000,000 life insurance policies in force with Ordinary and Industrial companies, as compared with 7,000,000 homes owned in the United States, 6,000,000 savings-bank depositors, 4,000,000 fraternal order certificates, and 1,500,000 building and loan certificates. The increase in the number of Industrial policy-holders in the United States during the decade ending with 1900 is shown to have been 189 per cent., which compares with an increase of 48 per cent. in the wealth of the United States; of 43 per cent. in the number of savings-bank depositors; and of 22 per cent. in the population during the same period. Other interesting diagrams illustrate the wide extent of Industrial insurance in different parts of the world, showing that there are now more than 40,000,000 Industrial policies in force in the different countries.

The charts illustrating the medical experience of the Company are of unusual interest to physicians, public health officials, etc., as well as to the general public. There are charts showing the expectation of life in different parts of the world; the comparative mortality in temperate and tropical countries; the relation of marriage to mortality; and a large number of other important elements of human mortality. Considerable space is devoted to an exhibit of the relation of occupation to mortality, with particular reference to unhealthful and dangerous trades. Physicians will be interested in a series of charts descriptive of the experience of The Prudential with rejected risks. The general practitioner will be interested in the charts exhibiting the general mortality of American cities from 1804 to 1903; the mortality from principal causes during the past thirty years; the indicated decrease in the mortality from consumption; and the apparent increase in the mortality from cancer and appendicitis.

The social economist and the expert in public and private charity administration will be interested in charts descriptive of the reduction in the pauper burial-rate in American cities since the introduction of Industrial insurance; the enormous extent to which Industrial insurance has become an element of household economics; the relative expenditures for life insurance among men in different occupations and with different incomes; and the relation of expenditures for life insurance to other items of the family budget. A number of photographs show the homes of Industrial policy-holders, and, for illustration, it is brought out that in the Riverside Model Tenements of Brooklyn, over 70 per cent. of the families are insured on the Industrial plan. In some of the most desirable residential sections of the wage-earners of Newark, N. J., over 90 per cent. of all

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The Magazines

THE WIFE of Colonel O. E. Wood, military attaché of the American legation in Tokio, was fortunate enough to be visiting Mrs. Conger, wife of our minister to China, at Peking last October, when invitations were issued for a reception by the Empress, Dowager at her magnificent summer palace—the first at that place to which foreigners have ever been admitted. Mrs. Wood has written a full account of the interesting event for the August (Midsummer Holiday) *Century*, telling how the foreign guests had to rise at half-past five to satisfy the demands of Chinese court etiquette. The American guest found "the most despotic female sovereign in the history of the world" a woman of much dignity and charm, and a reception at the royal summer residence an event to be remembered all one's life.

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IRRELIGIOUS or non-religious life is little better than mere animal or vegetable life.

All the business and affairs of men imply or necessitate sunlight. We can't get on without it.

In the frozen regions, where the sun is unseen for six months, there is little chance of life. All that is to be found there is the roughest order of beasts, or mankind in their lowest state and condition. The life of men and their civilization is involved in or identified with the light of the sun. From it we get life and all its manifestations and delights; and under its control our seasons and years are regulated. Sunlight is mortal life. And the sun, enthroned in space, stands for God in the physical world. The Gospel of the heavens is the Sun of Righteousness, with healing in His wings.

We allow that honesty and fidelity is the soul of business; that civilization and commerce and social life cannot continue without knowledge and wisdom and mutual confidence. All character and confidence and stability rest on loyalty to the Supreme Ruler—which is obedience to law; or Law—in other words, religion.

It is unlucky that ever men regard religion as one thing and business and real life as another; piety as one thing and common sense as another.

Religion is to all the life and affairs of men as the sunlight to the physical world. We are wisest in taking into our whole lives our religion, and consciously living and moving and having our being in the fear and love of God.

As there is nothing hid from the heat of the sun, so there is nothing wise or good in the affairs and life of men hid from or out of the controlling influence of God—whom to know and love is life eternal and everlasting. The sun in its life and brilliancy stands for godliness; the moon, drear, cold, and lifeless, stands for godlessness.—*Southern Churchman.*

A NUMBER of free and partial scholarships will again be awarded by the Chicago Musical College for the coming season, which opens the twelfth of September. The Board of Directors of that institution have set aside forty-five free scholarships, which will entitle the holder to instruction free of charge for one school year, and one hundred and fifty partial scholarships, which are issued at liberal reduction from the regular school rates.

The scholarships are awarded by competitive examinations which are held at the College Building in Chicago. The candidates are required to accompany their applications with a letter of recommendation from some reliable person, certifying that they are in every way deserving of the benefits conferred by the college. Applications will be accepted until September 3d. They should be addressed to Dr. F. ZIEGFELD, President, Chicago Musical College, 202 Michigan Boulevard, Chicago.

THE PITTIRES ON THE LONDON THEATRES.

Who are the pittite and the god? The one thing certain is that they have worked hard through long hours, and are hungry for something that will release them from weary, workaday realities. It is with reason that Shakespeare has been called the dramatist of dreams; and to this day the tired Briton hungers for such stuff as dreams are made of. It is not so long ago that, during a period of hard times, the druggists in the large manufacturing towns occupied their spare time through the week in making up penny and two-penny packages of opium; and on Saturday night, hundreds of poor and hungry creatures would form in a queue to buy the drug that promised oblivion from their weary suffering until the miserable Monday morning. The queue at the doors of those druggists must have looked very much like the queue that nightly gathers at the pit and gallery doors beneath umbrellas in the rain; and the object of its patient waiting was the same.

Metaphorically the same, of course. In point of fact, the pittite is frequently, after his fashion, well-to-do. If he has dined at home he has dined amply on boiled mutton and potatoes. And there are French restaurants in Soho, where one may dine in no little elegance for eighteen pence (thirty-five cents) among newspaper men, painters, and actors, on a meal that begins, perhaps, with escargots from across the channel, and ends with a delicious Parisian *patisserie*. The dinner may not be as digestible as boiled mutton and as sustaining of life as boiled potatoes; but it is fertile of dreams, and that, as I have said, is what the play-goer is after! The pittite has even been known to drive to the theatre in a hansom, the English cab fare of fourteen to twenty pence being not out of proportion to two and six for the seat.—From "Play-Going in London," by JOHN CORBIN, in *Scribner's*.

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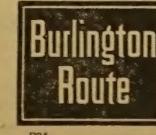
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VOL. XXXI.

MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 6, 1904.

No 14

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AD CLERUM.

"Oportet enim ut illuc sequamur corde, ubi Christum corpore ascendere credimus. Desideria terrena fugiamus, nihil nos jam delectet in infinis, qui Patrem habemus in coelis." —S. Greg., Hom. 29, in Ev.

"Cum Christo non ascendit superbia, non avaritia, non luxuria: nullum vitium nostrum ascendit cum Medico nostro." —S. Aug., Serm. 177.

"Ipso effectu pariter et profectu ascendamus post Dominum, etiam per virtutem et passiones nostras. Si utique unusquisque nostrum subdere eas sibi studeat ac super eas stare consuescat, ex ipsis sibi gradum construit, quo possit ad superiora condescendere. Elevabunt nos, si fuerint infra nos; de virtutibus nostris scalam nobis facimus, si virtus ipsa calcamus." —Ibid., Serm. 176.

"Da Domine, auxilium, ut te sequamur, tuis alligatis vineulis. Nulla enim vehementiora nulla sunt, gratiiora, quam vineula charitatis. Qui tibi ligatus est, solutus est mundo." —S. Ambr., Ps. 118, Ser. 14.

EXT Sunday gives us the connection between love and knowledge.

"He that loveth not, knoweth not God," and unless we know God we can know nothing in its reality and truth. On the other hand "God is so little loved, because He is so little known."

"Love begins with desire and ends with sacrifice." The dim consciousness of our need of some truth or goodness or beauty beyond ourselves is the beginning of love. "All men yearn for the gods." And our first wisdom is not to stifle that craving, but to be true to it, in will and act.

The Epistle for next Sunday warns us against the *ignorance* of indifference, worldliness, or idolatry, and gives us "to understand" that we cannot with loving hearts, say "Lord Jesus," but by the Holy Ghost. All holy desires come from God and He gives the "gifts" of His Spirit—"the Spirit of wisdom," "the Spirit of understanding"—to each according to his need, to bring those desires to full fruition.

In the Collect we ask God to teach us *how* "to ask such things as shall please" Him. "We know not what we should pray for as we ought." The more we love God the better we shall know Him and the more we shall want what He wants, and so the more effectual our prayers will be.

The Gospel shows us how fatal is the ignorance that comes from selfishness and sensuality, that turns a house of prayer into a den of thieves.

Do we pray that we may pray aright?

SPECIAL NOTICE—The Publishers of "The Living Church" find it necessary to give notice that on and after September 1st, 1904, the subscription price will be increased to \$2.50 per year, and the special rate to the clergy to \$2.00 per year. All subscribers, new or old, will have the opportunity of paying in advance at the present rate for a full year beyond their present expiration or beyond the date named, if such renewals or new subscriptions be received prior to the date mentioned; after which the new rate will come into effect. The reasons for this change were stated editorially in the issue for July 23d, which will be mailed on request to any who may have overlooked it.

THE YOUNG CHURCHMAN CO.
Publishers.

WHAT a peaceful thought is that which adheres to the event of the Transfiguration! It is as though the tired body and mind of our blessed Lord were permitted there to receive the only rest they obtained during His entire ministry. The world and its work fade away for a brief period. He communes with His Father and with those who rest in the hidden world. He ceases, for an interval, to will into abeyance the glory that is His. It bursts forth from His person, as though it were sunlight that had been hidden beneath a cloud. The Incarnation was just as real then as it was when our Lord was in the midst of human woe; but His manhood received a foretaste of the glory of the Godhead which should sometime be extended to it as well.

For the Transfiguration was not the apotheosis of manhood. That came later upon the mount of the Ascension. Then, and only then, was manhood taken up into glory. Then did the Son of Man ascend to the right hand of God.

But the Transfiguration was a suspension of the daily life-work of our Lord. He laid it aside for the time. We cannot know why. We cannot enter into its full meaning. We know that it meant more than we can fathom.

But we can enter somewhat into its blessedness. Spiritual rest comes to those whose spiritual lives are strenuous enough to need it. There is a spiritual transfiguration that comes sometimes from good communions, from retreats well made, from devotion to the Person of Jesus Christ. He transfigures those who earnestly seek Him, and gives the glistering of a spiritual illumination to those who have developed their spiritual power by the God-given means of grace.

ANGLICAN-RUSSIAN ECCLESIASTICAL RELATIONS.

CHE Russian Orthodox American *Messenger*, being the organ of the Russian Church in the United States, reprints in full the "note" of the Bishop of Fond du Lac to His Eminence the Most Rev. Antonius, Metropolitan of St. Petersburg and Presiding Member of the Most Holy Governing Synod of Russia; together with an extended review of that paper and of the differences between the Anglican and the Eastern communions from the pen of the distinguished Sokoloff, Professor at the Ecclesiastical Academy of Moscow.

It will be remembered that the letter of the Bishop of Fond du Lac was an incident of his own travels in Russia last fall. Leading Russian ecclesiastics, animated by the laudable motive of seeking to cure some part of the disunity in Christendom by an attempt at closer relations between the Churches of Russia and America, had invited him, as the friend of the Russian Bishop Tikhon, to visit Russia and informally to discuss the relations between the two great bodies. Accompanied by one of his clergy, the Rev. S. W. Fay, as his chaplain, and by that distinguished English Oriental scholar, Mr. W. J. Birkbeck, Bishop Grafton embraced the opportunity to visit that country last autumn. By invitation, while there he addressed a memorandum, relating to the differences between the two Churches to the Metropolitan, as stated. The substance of that letter has already been printed in THE LIVING CHURCH, in the papers on the same subject which were contributed to our columns by the Bishop on his return. In full, however, the first publication of his letter, in English, is that which we now find in our Russo-American contemporary.

Special interest attaches to the extended review of the subject from the pen of Professor Sokoloff, since we have there the unprejudiced view of our own communion which has been obtained by so intelligent an observer from outside. Recalling previous visits of Anglican dignitaries to Russia in years gone by, and the earlier efforts of our own Russo-Greek committee to come to a better understanding with the Churches of the East, Professor Sokoloff rightly shows that, though introduced by cordial letters from our own Presiding Bishop and from the late Bishop of Central New York as chairman of our Joint Commission on Ecclesiastical Relations, of which the Bishop of Fond du Lac is a member, the visit of the latter was to be interpreted as informal and not as an official ambassador of the American Church.

The first point which Professor Sokoloff discusses is the proposition of Bishop Grafton, that the conception of the Church held by the two parties is substantially identical, the Bishop stating briefly the Anglican conception of the Church. His Russian reviewer somewhat demurs from this position, holding, in the language of a Russian authority quoted, that "the one true Church, founded by the apostles and still preserving

all that God instituted in it through the apostles is the holy Orthodox Eastern Church, and none other."

It is of course true that the "Branch" theory of the Church is peculiarly Anglican. Both the Roman and the Eastern communions maintain that their respective groups alone comprise the whole of the one true Church. The Anglican alone makes no such claim for his own communion, perceiving that the grace of Holy Order flows also through the ministry of the Roman and the Greek groups, and holding therefore that these, with the Anglican communion, are alike embraced within the Holy Catholic Church. The Anglican "Branch" theory simply accounts for present conditions. It does not maintain that the Church ought to exist in sundered branches or communions, but simply observes that in fact it does.

But this difference between the Anglican and the Russian conception of the Church may easily be pressed further than the facts warrant. The Russian Church never has been compelled by any local circumstances to distinguish between valid orders and orthodoxy in faith, as Anglicans have been compelled to do. The proposition that valid orders, coupled with substantial orthodoxy, though perhaps mixed with error, is a test of the vital connection of any ecclesiastical body with the Holy Catholic Church, is one that has grown out of the Anglican contest with Protestantism. We, for instance, are obliged to hold that the Presbyterian body is corporately no part of the Catholic Church, not primarily because of heresy in Presbyterian standards, but because Presbyterians have repudiated the ministry which maintains the continuity of the Catholic Church. If Presbyterians should to-morrow accept all our standards of faith, we should still be obliged to hold that *corporately* they were no part of the Catholic Church, because of their past complete break with that body corporate.

Easterns have had no such conditions to face. Their domestic contests have been with heresy; their foreign conflicts with Romanism. According, therefore, to the Eastern mind, it is heresy rather than invalid orders that has broken the unity of the Church Catholic. Holding that the Eastern communion has alone been preserved free from heresy, it is a natural corollary of this view that the Orthodox communion alone comprises the Catholic Church. If we are tempted to call this a narrow view, it is as well to recollect that it is no more so than the judgment officially expressed by the Anglican Church in the 19th Article of Religion, in which four ancient Patriarchates are declared to have "erred."

But in holding that Anglicans and Romans are outside the pale of the Catholic Church, Russia does not mean that these bodies are new and voluntary associations such as are the Protestant sects. She means simply that since, in her view, these are in error, they have thereby forfeited their corporate connection with the Catholic Church. This, however, does not prejudice the validity of Anglican and Roman orders, and the defect of our imputed heresy would be cured if that heresy should be renounced. Thus it is, that while to Anglicans, the closer relations of the Russian and the Anglican Churches are esteemed the drawing together of two great wings or "branches" of the Catholic Church, to the Russians it is a question of renouncing heresy on the part of those who have the valid organization of the Church but who, from the Russian standpoint, are deficient in the faith; or at least of demonstrating that they (we) are not heretics.

It is so difficult for each of us, the Anglican and the Orthodox, to grasp the point of view of the other in this primary difference as to what constitutes the Church, that, in our judgment, very much of the subsequent difficulties is to be traced to that difference.

PROFESSOR SOKOLOFF takes serious exception to the proposition of the English Article XXI. (omitted in the American P. B.) to the effect that "General Councils may err and sometimes have erred." But the Russian critic quotes this article as though it had reference to Ecumenical Councils, which it has not. He wholly misunderstands the force of the article. There have, in history, been many Councils which Russians, equally with Anglicans, believe to have "erred," but we do not deny to them the name of General Councils. Our denial is that they are Ecumenical. The force of Art. XXI. is to the effect that because the Civil Authority may have summoned a General Council in due form, it does not follow that such council is necessarily preserved from error. Does Russia hold to the contrary? How then does she classify the councils of Rimini or of Trent? She may of course hold that these are not General Councils; but if so the difference between her

own and the Anglican view is only in terms, for Anglicans apply to these the title of General Councils but not that of Ecumenical Councils. Professor Sokoloff has confused the two terms, in English.

More difficult is the difference between the two bodies on the question of Transubstantiation. Bishop Grafton, stating briefly the Anglican view of the Real Presence as taught in the Catechism and in our liturgy, and showing what was the mediaeval proposition—rather of philosophy than of theology—which the Anglican Church condemned under the name of Transubstantiation, asked whether Russians could give assurance that in using that term, the “Tridentine exposition” was not involved. Unhappily, Prof. Sokoloff gives no such assurance. His statement of the Russian belief concerning the Eucharist seems very closely akin to that which Anglicans repudiate under the style of Transubstantiation: “After consecration, the bread and wine no longer remain bread and wine, but become the very body and blood of the Lord, under the appearance and form of bread and wine.” He declares also that the Tridentine decrees “contain nothing inconsistent with the teachings of the Orthodox Church.”

We confess to some disappointment here. The term Transubstantiation has been so variously used that we should not be surprised if misunderstandings were evident over our respective ways of using it, the one to affirm and the other to condemn it. Dr. McGarvey has well shown in his very careful essay, *The Doctrine of the Real Presence*, that the scholastic use of the term does not necessarily involve the philosophic error which the Anglican Church condemns on the ground that it “overthroweth the nature of a Sacrament and hath given occasion to many superstitions” (Art. XXVIII.). We could wish that Dr. McGarvey’s paper might have careful consideration by our Russian friends.

But it will hardly be denied that Prof. Sokoloff’s definition is not such a statement of Eucharistic doctrine as would be acceptable to Anglicans. We could accept the proposition that “After consecration, the bread and wine become the very body and blood of the Lord, under the appearance and form of bread and wine”; understanding the verb *become* in the same sense in which we use it when we say that God *became* man, which does not involve a belief that He ceased to be God.

But as God becoming man did not cease to be God, so—and we have the best patristic authority for drawing an analogy between the doctrines of the Holy Eucharist and the Incarnation—we cannot hold that becoming “the very body and blood of the Lord,” “the bread and wine no longer remain bread and wine.” This certainly appears to us to be such a definition as “overthroweth the nature of a sacrament,” which latter must have two parts, the “outward and visible form” and the “inward and spiritual grace”; the “sign” and the “thing signified.”

And we are also glad to say that the view of Prof. Sokoloff is not the only teaching as to the Holy Eucharist that is current in the Eastern communion. Bishop Grafton quotes in *The Churchman* of last week, from *Tserkovny Viestnik*, the Russian official journal, the view of the Metropolitan Philaret, author of the *Longer Catechism* and official translator of the Council of Bethlehem, which, early in the sixties, was communicated to Dr. Young (afterward Bishop of Florida) of our Russo-Greek committee as the Orthodox teaching on the subject:

“Upon Dr. Young putting some questions with regard to the use of the word Transubstantiation in the Russian Church, the Metropolitan Philaret answered in substance as follows: ‘This word was introduced into Russia through Kieff in the seventeenth century, by means of the Roman Catholic theological literature which was then imported thither. Since that time some of our theologians have adopted it, but others very strongly disapprove of it. I myself belong decidedly to the latter class. The manner of our Lord’s presence in the Blessed Eucharist is a mystery to be apprehended by faith, and not a matter to be speculated and dogmatized upon, or to be reasoned about. All definitions or pretended explanations, such as the use of the word Transubstantiation, are nothing but attempts to penetrate into the mystery, and thereby they overthrow the essence of a sacrament.’

“‘But,’ said Dr. Young, ‘is not the word Transubstantiation used in your Longer Catechism?’

“‘No,’ replied Philaret, with emphasis, ‘it is not. In Russian we say [not *transsubstantiazija*, but] *presushchestvlenie*, a word corresponding to the Greek word *μετωνομάσις*.’

“‘But,’ said Dr. Young, ‘it is used more than once by Blackmore in his [English] translation of the Russian Catechism.’

“‘In that case,’ replied the Metropolitan, ‘the translation is incorrect. We have taken good care that the word should not appear in our Catechism.’”

“This conversation,” continues the official journal, “is extremely

interesting as showing how the Metropolitan preserved the orthodox teaching concerning *μετωνομάσις* (*presushchestvlenie*) from the irruption into it of the coarse metaphysics of the schoolmen, with their self-made and, even from a philological point of view, unnatural term, *Transsubstantiatio*.’”

Moreover, we would call attention to the explanation of Orthodox teaching that was officially made by the (Greek) Archbishop of Syra at a conference on the subject of Intercommunion, between himself, the (English) Bishop of Ely, and others, on February 4th, 1870, contained in an appendix to the official report of our own Russo-Greek committee (*Journal of Gen. Con.* 1871, pp. 580, 581):

“*Archbishop [of Syra]:* In this sacrament, a miracle takes place similar to that of the Incarnation. By the operation of the Holy Ghost, the true Flesh of Christ crucified on the cross is united with the bread, and the true Blood of Christ shed on the cross is united with the wine. Thus, transubstantiation takes place in this sacrament. In the Incarnation, the two natures were preserved unconfused. In the Eucharist, the Church has not defined how far the properties of the outward and inward parts are preserved entire to each.

“*Bishop [of Ely]:* After consecration, we believe that the Body and Blood of Christ are received by the faithful. The following is the statement of our Catechism.

“*Archbishop* (having read the part of the Catechism pointed out, and a discussion of considerable length between the Bishop and himself having ensued): My individual opinion is, that the bread remains bread in the mouth, and the wine remains wine in the mouth; but that, at the same time as we receive them, we receive the whole Body of Christ. Others have taken up the opinions of the Latin Church, and rolled them into our Church. The question is not authoritatively settled.

“*G. Williams (Eng.):* We do not dispute the doctrine which you have thus enunciated as your own personal belief. Our Reformers were burnt because they would not acknowledge that the elements were destroyed in the Sacrament.”

It will be observed that this definition of the term Transubstantiation as used by the Easterns differs greatly from that now advanced by Prof. Sokoloff. Anglicans can easily accept the former, as their representatives intimated at the conference mentioned; they cannot *for themselves* accept the latter. Perhaps this disagreement among the Easterns only shows that there are with them gradations of opinion as to the Holy Eucharist as there are among ourselves; and as neither party requires exact uniformity of belief from its own members, so it ought not to be deemed essential to intercommunion that the two Churches should use identical language in stating the mystery.

And though we cannot say that on this definition of the Holy Eucharist the two Churches are in exact agreement, yet we would call attention to the fact that our difference is not over any question of the Presence of the Body and Blood of our Lord, but only as to the continued presence of the “sign,” the bread and wine. Now we ask, is this difference of sufficient importance to justify the Churches in remaining apart? What is the intrinsic importance of the bread and wine—the “sign”—apart from the “thing signified”? Is not the essence and the virtue of the sacrament to be found in the “thing signified,” the “Body and Blood of Christ”? If we both accept the reality of that ineffable presence and both receive that presence with faith and devotion, is not that enough? We are warned of the sinfulness of those who receive “not discerning the Lord’s body”; but is the necessity for discerning the material elements of bread and wine equally important?

For it is noted, the two Churches agree upon the infinitely more important question of the Presence of Christ, and differ only as to the continued presence of material bread and wine. Must that difference separate us? We are prepared to defend our own Eucharistic doctrine, but we certainly cannot and will not hold that a failure on the part of Russians to discern the material elements of bread and wine, justifies us in remaining apart from them. Can Russians justify a division on such an issue?

THERE ARE OTHER issues drawn by Prof. Sokoloff, but these are the most important, always excepting the great difficulty of the *Filioque*, and the only ones which space will admit of our consideration. We are not disheartened at what he has written. We recognize his desire to promote friendly relations between the two bodies. That he has not in every instance quite grasped the Anglican position is not strange. We are not looking for any hasty concordat. We must reach unity by slow degrees. Better understanding of the history and the difficulties of each other will contribute very largely to this end. The Anglican

temperament is not to-day sufficiently understood by the Slav. Our outspokenness, coupled with our extreme reserve in devotion, our seeming irreverence, our toleration of differences, our unity amidst those differences, are incomprehensible to the Russian. Nor do we sufficiently do credit to the sublime reverence, the warmth of devotion, the conservatism of mind, which underlie the Russian character. Perhaps, indeed, we differ more largely in character than in theology; perhaps, unconsciously, it is that racial difference rather than difficulties in our respective standards that holds us apart.

But the Catholic Church is large enough for us both, and we ought not to stand apart; though Englishmen and Americans cannot and will not be Slavs, nor Russians become Anglo-Saxons. We must each retain our national characteristics. We trust that it may not therefore be necessary for us much longer to hold aloof from each other.

SINCE the unhappy defalcation in Boston a year ago in which Church funds suffered very materially, a number of the Bishops have very wisely cautioned their people in regard to the necessity of adhering strictly to the most careful business rules in the management of Church properties, and particularly in bonding treasurers and others who have the possession of Church funds. At the recent diocesan convention of Pennsylvania, the Bishop Coadjutor made such a recommendation. The accounting warden of the Holy Apostles' Church, Philadelphia, Mr. George C. Thomas, who is also treasurer of the Board of Missions in the American Church and one of our most distinguished laymen, has since sent the following letter to the vestry:

"ZERMATT (Valais Suisse), June 21, 1904.

"To the Vestry of the Church of the Holy Apostles.

"GENTLEMEN:—I have only seen within the past few days the report of the Convention of our Diocese held last month, and I have been much impressed by what was there said by the Bishop Coadjutor respecting the matter of Church Funds, and also the discussion in the Convention regarding the same subject and its special application to parish moneys.

"The importance of safe-guarding these cannot be over-estimated, and I regard it essential that every accounting warden or treasurer should give security. I should therefore be glad, if the vestry are in accord with me, that measures should be taken at once to provide in the proper manner by by-law, that the accounting warden of the parish of the Holy Apostles should be bonded in the sum of Ten Thousand Dollars, the security to be in not less than two reputable companies of ample capital and standing, the cost of such security to be paid by the parish.

"I desire to thank the vestry for their many kind expressions to me during the more than thirty-six years in which I have held my responsible position.

"The sum of \$10,000 may be considered a large one, but the amount of our investments and the cash passing through my hands indicate that it is not excessive.

"With sincere regard, I am

"Faithfully yours,

"(Signed) GEORGE C. THOMAS,
Accounting Warden."

This we believe to be the most convenient way in which the needed reform may be inaugurated. It is a delicate matter to suggest to treasurers of long standing and of unquestionable integrity that proper business methods require that they should be placed under bond. If, however, men of the standing of Mr. Thomas would themselves take the initiative—and being experienced business men they will see the propriety of it—the reform may thus be easily made.

THE Protestant Episcopal Church Defence Society" has sent us two issues of its organ, a four-page monthly publication which bears no editor's name and is variously entitled "The Christian Balance and Protestant Churchman,"² or "The Christian Balance Advocate." It would be easy to treat the new paper with good-humored contempt, or to cover it with ridicule; for it is in truth not weighty materially, intellectually, or religiously. Yet the predominant emotion in our mind, after reading these eight extraordinary pages, is surprise that so much bitter animosity and ignorance should survive in Bishop Satterlee's Diocese; and with the surprise is mingled profound pity for the anonymous layman who calls himself by so formidable a name. The little paper reads like a survival of the truly dark ages; and one would have to look far back of this generation to find its like. For we have a call to arms: "Arise, ye Episcopalians," to banish the "terrific evils" of "High Church"; a declaration that "we will not tolerate the evils which have

been brought among us, neither will we tolerate the men who have brought them"; and a threat of schism, which is so frank that we quote it in full:

"There are but two ways of getting rid of erroneous and strange doctrines and ceremonies and practices. The one is to put these evils out of the Church. If this cannot be done, then only one alternative is left, which heaven forbid should need to be used in the Protestant Episcopal Church at the present time."

Surely, some belated Cumminsite still abides near Alexandria!

"The Christian Balance Advocate and Protestant Churchman" quotes Scripture in the true Protestant fashion, for it sets half a text at the head of its editorial page: "Thou art weighed in the balances." We may fairly complete the quotation, "and are found wanting!"

Yet the circulation of this ephemeral broadside between now and October will do great good, we believe, since it will show some of our brethren the slough from which the Catholic Revival has been rescuing the Anglican communion. We therefore trust that it may live through the summer, and then we shall be ready with undimmed eyes to write its epitaph. E.

ANSWERS TO CORRESPONDENTS.

F. W.—(1) The question is too vague to be answered.

(2) Both Bishops named are Catholic Churchmen, and any differences between them would be concerning matters in which Churchmen have a right to differ.

(3) Probably the first named would be called more "ritualistic."

(4) The Higher Criticism, as a branch of study, is perfectly legitimate and is so regarded by the Church; but the wild vagaries and speculations and the repudiation of articles of the Creed by some of the most distinguished critics, have created widespread distrust of the critics themselves, and, to some extent, though less reasonably, of their method of study.

A. C. B.—(1) In the phrase "the faith which was once delivered unto the saints" (Jude 3), the force of the adverb *once* as used in the Greek implies "once for all," the rendering of the Revised and of our own Marginal Readings versions. That rendering was given because it is the literal translation of the Greek word, which is common in the classics as expressing finality, and not for any controversial reason.

(2) A good popular history of the early Church is Simcox's *Beginnings of the Christian Church* (\$2.50). More scholarly studies of the subject in essay form is Kelly's *History of the Church of Christ* (vol. I., A. D. 29-324; vol. II., A. D. 324-430, each \$1.25).

P. H.—The best work to obtain on the subject is White's *American Church Law* (Gorham, \$2.50 net).

A. MERICAN CATHOLIC.—The Church holds Lay Baptism to be valid, and those so baptized, with water and in the Triune Name, should not be re-baptized, though if there be doubt as to the facts, hypothetical Baptism should be administered. The subject is carefully and satisfactorily considered in Darwell Stone's *Holy Baptism* in the Oxford Library of Practical Theology.

A FABLE.

CWO friends met on the street one Monday morning.

"Were you at church yesterday?" said one.

"No," said the other; "the fact is, I am trying to do more business than I have been doing, and I find I have to go down to the office on Sunday. It isn't just the thing, perhaps, but I simply have to do it."

"I don't see how you can reconcile yourself to going to business on Sunday, though," said the first; "that's a thing I will never do."

"Were you at church yesterday?" asked the other.

"No; I confess I wasn't," answered the first; "the fact is, I work so hard every day of the week that I am dead tired on Sunday, and I don't feel like getting up, so that I have a good, long sleep instead. I am trying to enlarge my business, and I was at the office until 10 o'clock last Saturday night."

Query—Is it a duty of a Christian to keep his faculties fresh for Sunday worship, even if it involve doing a little less on Saturday; and is there very much difference between the Sunday worker and the Sunday sleeper?

IT IS RELATED of Napoleon, that when Marshal Duroc, an avowed infidel, was once telling a very improbable story, giving his opinion that it was true, the Emperor remarked: "There are some men who are capable of believing everything but the Bible." And it is true. There are some people who say they cannot believe the Bible; yet their capacities for believing anything that opposes the Bible are enormous.—Selected.

**THE ENGLISH REPRESENTATIVE CHURCH COUNCIL
ORGANIZED**

Bishop, Clergy, and Laity in Joint Session

**DEPUTATION VISITS THE ARCHBISHOP OF CANTERBURY
TO PROTEST AGAINST CHANGE IN THE USE OF
THE ATHANASIAN CREED**

The Living Church News Bureau,
London, July 19, 1904. {

THE Representative Church Council, made up of the four Houses of Convocation and the two Houses of Laymen, has now made its *début* and is in being, though as yet only in nascent being. On Thursday and Friday, the 7th and 8th inst., the inaugural meeting of the Council was held at the Church House, Westminster, under the joint presidency of the Archbishops of Canterbury and York. The arrangements in the Great Hall of the Church House were the same (says the *Guardian*) as last year at the sittings of the Joint Meeting of the Convocations and Houses of Laymen. Their Most Rev. Lordships, as joint presidents, occupied a raised platform running lengthwise, and each speaker also spoke from the platform. The members of the two Convocations were seated in the centre of the Hall, the Bishops in front; whilst the Houses of Laymen sat facing each other on the right and left. On each day the Bishop of Salisbury, as Precentor of the Southern Province, said the opening Office. The Primate, in the course of a brief opening address, said a strong expression of opinion had reached him from many different quarters that it was eminently desirable that this Council should discuss, at its first meeting, something different from what one of that body had pungently called discussing their own insides. He and his brother of York entirely shared that opinion, and they thought they could not better show the character which they desired the Council to hold, as a body formulating for the guidance of public opinion, and if need be of Parliamentary opinion, what is the view the Church takes upon some big general question, educational, moral, social, and the like, than by asking the Council to consider, on the first day, in a general manner, and in its large elemental aspects, the question the whole country was now considering and discussing—of licensing public houses and Temperance reform. But he was most anxious to make it clear that they were not to discuss this subject in a political way, or to suppose that they were hereafter to be summoned to discuss questions of the hour merely because they were controversial. The essential condition was that the question discussed must be one that concerned the moral or educational or social well-being of the nation. He had received warnings not a few, and some from weighty quarters, that it was eminently dangerous for them to discuss a subject of such burning political controversy as that in connection with the Government Licensing Bill. He believed, however, so long as they discussed it in a non-political way, they were quite safe. With the object they had in view of formulating the opinion of Churchmen upon a great question of the day, they could not rightly have avoided a question which so nearly concerned the people as does this; and he, therefore, without fear entrusted this subject to their deliberations.

The discussion, which almost inevitably engendered no little amount of polemical heat, was then opened by Mr. Cripps, K.C., M.P., who moved a resolution in support of the Licensing Bill in its main principles, on the ground that it proposed a fair basis for getting rid of present obstacles in the way of a due reduction in the number of licensed houses. The Right Hon. Mr. Wharton, M.P., who seconded the resolution, and who as a Chairman of Quarter Sessions and a member of the Royal Licensing Commission, thought he could speak with some authority, apparently could see nothing but good in the Bill as a measure of licensing reform. That view, however, was not shared by the advanced Temperance reformers among the members of the Council, who, including, among others, Canon Tetley, the Bishop of Croydon, London, Rochester, Salisbury, and Hereford, employed all their arts of strategy and oratory to carry their amendments with a view either to mending the Bill or wrecking it. But of every show of hands they were defeated. The result of the voting on Mr. Cripps' resolution, which was by Houses, was as follows: Upper Houses of Convocation—for the resolution, 7; against, 12; Lower Houses of Convocation—ditto by 87 to 37; Houses of Laymen—ditto by 63 to 15. (With reference to the vote of the Council on the Licensing Bill, the Bishop of Hereford has since written to the *Times* that he looks "far beyond any such meeting in Dean's Yard for the true voice of the Church.")

The other subject of discussion on the first day, "The Vesting of Glebe lands in the Ecclesiastical Commissioners," was ultimately postponed to a future meeting of the Council.

On the second day, at the opening of proceedings, the Archbishop of Canterbury made some remarks on the present position of the Council as it appeared to the Archbishop of York and himself. What, in short, he desired to urge was that they should go slowly; get upon their feet firmly, but by degrees. As to the question of the further consideration of the initial lay franchise, he and his brother Archbishop had decided that, whilst in the future there ought to be such opportunity given, they should not allow the question to be reopened at that meeting of the Council. They had, however, allowed the question of the female franchise to be discussed again that day—not on their own authority, but at the distinct request of each one of the constituent bodies of that Council. A resolution was then moved by Chancellor Smith, and seconded by the Bishop of Worcester, in favor of extending the franchise of lay electors so as not wholly to exclude women, and that a committee be appointed to consider and report how this extension should be carried out. The Dean of Chester moved an amendment to the effect that a committee should be appointed to decide in the first instance whether or not women should be included in the franchise. He was perfectly certain that whether men were married or unmarried, they were under very strong pressure from the women one way or another, and he thought the Council would do well to wait for a report from the Committee before they came to a decisive vote. Lord Hugh Cecil, M.P., opposed the resolution in a powerful speech. What they had to regard, he said, was not right, but vocation; it was simply a question of what was the proper Church order and what was not. In all the essentials of a moral and spiritual life, "the advantage, probably, was on the side of women," but that consideration was not relevant. He held that the giving of women a share in the representative government of the Church was not part of the vocation of women in the Church. He also contended that, as a matter of expediency, so controversial a proposal as that ought to be rejected so long as the Council was still only in a probationary stage of existence. The Bishop of Bath and Wells, who said he should not have ventured to speak had it not been for the fact that for some years he had the advantage of observing the working of Diocesan Synods and a General Synod in Australia, strongly urged that the franchise should not be given to women at the present time. Speeches followed in support of the resolution by the Dean of the Arches, the Dean of Canterbury, the Bishop of Salisbury, and others, and the amendment was rejected by a very large majority. The resolution was ultimately passed by 153 to 58. A motion, proposed by the Rev. H. Proctor, which raised the question of direct election of the lay members of the Council, was negatived by a large majority. Then came the following very important resolution, moved by Mr. A. Riley: "That no action of the Representative Church Council shall interfere with the exercise of the powers and functions inherent in the Episcopate." The mover said, in view of the great confusion of thought whether the Council was to be purely consultative or was going to become legislative, he would like to make an alteration in the resolution, and to put in the words "of government" after the words "powers and functions." He wanted to insist they must not interfere with the power and functions of government inherent in the Episcopate. And to guard himself he desired to say, by the Episcopate he meant the entire Episcopate of the Church of Christ. The Bishop of Rochester, while prepared to second the resolution as it stood on the *agenda* paper, could not assent to the addition of the proposed words. Lord Hugh Cecil thereupon seconded the amended resolution. In the end, however, Mr. Riley offered to withdraw the words "of government," and the resolution, as originally worded, was then unanimously adopted.

The resolution which followed, moved by the Rev. C. N. Gray, was worded thus: "That fidelity to the principles of the Church of England renders it essential that the lay members of the Representative Church Council should not deal with questions concerning the doctrine or discipline of the Church." Mr. Holiday, in seconding the same, believed that the acceptance of the resolution or its equivalent would go far to reassure a large body of sober-minded, thoughtful, and loyal men who had viewed this movement with anxiety, and perhaps with some amount of mistrust and suspicion. He also noticed that the amendment to be moved by Lord Hugh Cecil appeared not to be exactly hostile, but to amplify the resolution. The amendment moved by Lord Hugh was to the effect that no restriction should be imposed on the discussions of the lay members of the

Council in respect to subject matter when such discussions were of an abstract character, but that every legislative project designed for submission to Convocation and Parliament which deals with questions of Church doctrine or discipline shall be considered by the three Houses sitting separately, shall originate only in the House of Bishops, and shall not be capable of amendment, but only of acceptance or rejection in the House of Laymen. Ultimately a resolution, moved by the Bishop of Worcester, was carried *nem. con.* in the following form: "That the Presidents be requested to appoint a committee to consider how the distinctive functions of the Bishops, clergy, and laity, in respect of the doctrine and discipline of the Church, may be formulated and safeguarded, and to report." A resolution, moved by the Archbishop of Canterbury, requesting the Presidents to appoint a committee on Procedure being then carried, the business proceedings of the Council came to a close. And after a vote of thanks to the Archbishops for presiding, the Council was dismissed by the Primate giving the Blessing.

The deputation that waited on the Archbishop of Canterbury at Lambeth Palace this day week in defence of the Athanasian Creed was eminently a representative and influential one. Even the Primate himself must have been, I should think, profoundly impressed. The deputation, selected by members of the Convocations of Canterbury and York and others, consisted, amongst its twenty-four members, of the following Churchmen: The Earl of Feversham, Canon Brooke, Dr. Espin (Prolocutor of the Northern Convocation and Chancellor of the Dioceses of Chester and Liverpool), the Dean of Chester, the Bishop of Reading, Prebendaries Berdmore Compton, Villiers, and Ingram (the two latter being the Proctors in Convocation for the Clergy of the Diocese of London), Mr. G. W. E. Russell, Dr. Randolph (Principal of Ely Theological College), Sir Ernest Flower, M.P., Lord Stanmore, Dr. Randall (late Dean of Chichester), Canon Newbolt, and Major General Sir Henry Trotter. Lord Halifax and Archdeacon Hutchins were unavoidably prevented from attending. The deputation presented a memorial deprecating any alteration in the Athanasian Creed, or in its use as now enjoined in the Prayer Book, which had been signed by 225 clergy and by 131 laymen. Among the signatories thereto were the Deans of York, St. Paul's, and Bangor, the Bishop of Colchester, Archdeacons to the number of eleven, the Principal of the Pusey House, the Vicar of Leeds, the Rev. Darwell Stone, the Rev. Father Waggett, S.S.J.E., Lord Aldenham, Mr. Birkbeck, Lord Edward Churchill, Sir Theodore Hope, Mr. A. Riley, the Earl of Shaftesbury, the Duke of Newcastle, and Mr. George Cowell, F.R.C.S. The speakers on behalf of the deputation and the memorialists were Canon Newbolt (who introduced the deputation to the Primate), Sir Henry Trotter, Chancellor Espin, and Mr. George Russell. Chancellor Espin, in his specially notable speech, brought out the very striking fact that Archbishop Cranmer made two deliberate attempts to secure the use of the Athanasian Creed *every Sunday*. Here is a passage from Mr. Russell's speech which is well worth quoting:

"Suffer me, in conclusion, to use one word of direct and personal application. It has been understood by the lay folk that your Grace is specially the devotee of the idea of ecclesiastical establishment, and that for the sake of maintaining the present *status* of the Church of England your Grace would undergo great labors and make great sacrifices. It will, indeed, be a singular irony of fate, if your Grace's tenancy of this illustrious Primacy is signalized by a schism rending the Church from top to bottom, or an act of disestablishment which separates her from the State."

The Primate, in the course of his reply, said:

"There is literally, I think, no part of the responsibility belonging to the Episcopate, and especially to those who have therein central authority, no part more solemn, and no part more difficult, than that of dealing with an administrative question of this kind; for it is in the long run administrative, in my belief, rather than credal; an administrative question of this kind upon which there is obviously so wide a difference of opinion existing among men, Churchmen, who are alike good, earnest, faithful, and competent. And my earnest anxiety now is to be, as far as I can, in full possession of what are the lines, what are the deep-down views of those who regard the question from the various sides that different men do regard it. A contrast was drawn at that great meeting in the Church House [E. C. U. meeting] between the men—the pygmies, as they were called—who had come here to see me on this subject, and the giants who were named as those with whom those men were putting themselves in rivalry—Dr. Pusey, Dr. Liddon, and the rest. Was there the smallest endeavor on the part of those who came here to claim a rivalry with them in the matter of learning, or in other respects? I address to-day a body of men to whom, with all my heart, I desire to pay the fullest possible respect. But is the body I am addressing

now claiming to put themselves in rivalry with the names that might be, with quite equal facility, ranged on the other side in this controversy—the piety and scholarship of Moberly, of Lightfoot, of Westcott? Or take the names of the two men on whom, and not upon me, rests the responsibility, such as it is, for having opened the discussion on this question now—one of them the author of the great Bampton Lectures on the Incarnation of our Lord and Saviour [the Bishop of Worcester]; the other the trusted Chairman of the Church Historical Society [the Bishop of Bristol], which gives its time and its attention to problems such as these. It is the solemn duty of the Archbishop to hear a matter from both sides, and those who came before to speak were surely as entitled to speak as even the deputation I am now addressing. You have a right to claim at this moment, not simply that the Creed is in possession, but that the rubric as to its use is in possession. You have a right to call attention to the fact that the matter was discussed and threshed out thirty years ago in the Convocations of the Church, and the deliberate decision come to not to tamper (if you use the word) with the rubric which regulates the use of the Athanasian Creed. My own opinion on the subject I have never concealed. I retain my own feeling that if and when some change, not as to the Creed, or as to translation, and not, as certainly, to the contents of the document, but as to the manner in which, and the times at which, it is to be used—is made, I retain my own opinion that some change in that way is, I won't say in the abstract, but as a piece of ultimate policy of desirableness, an expedient thing. We did, as you know, resolve last week in the Upper House of Convocation to deliberate further upon the whole matter. I think Canon Newbolt misapprehended matters a little when he spoke of the Bishops as having receded from their position. If any one will look carefully at the position, he will see that that is not so. What happened is this. [His Grace here referred to the action of the Canterbury House of Bishops in May last and again this month in regard to the matter.] The Committee appointed said, 'Give us time; let us consider the matter before we are asked to make formal recommendations for anything that ought, in our judgment, to be done.' The difficulty of action is immense. You may congratulate yourselves that it is so. We who desire ultimately to see some change effected [as to the use of the Creed] are as much bound to consider what the result of any action on our part might be as regards those you represent, as you are bound to consider the real, practical, burning difficulties felt by many with whom you don't sympathize. Both sides are bound to consider the whole question, and do that in the sight of God."

Lord Feversham, in his brief address in thanking the Primate for receiving the deputation, said, in regard to those clauses of the Creed to which exception had been more especially taken, he confessed he could not quite agree with the report of the House of Bishops—where it said the clauses had no warrant in Holy Scripture.

The Primate: "You will let me interrupt for a moment, because it is really important that no misapprehension should exist on such a point as this. The Bishops' document says this—[here quoting the concluding passage of the report]. The Bishops did not limit themselves."

Lord Feversham: "Thank your Grace. It will be admitted that they do rest on the words of Holy Scripture, and that appears to me a very strong argument in favor of retaining them."

In conclusion, Lord Feversham said they did trust that his Grace would seek to follow the footsteps of his distinguished predecessors in the Primacy who had upheld the interests of the Church; and that he would, at all events, recognize that they (of the deputation) regarded this Creed as one of the bulwarks of the Church.

The Primate, in reply to this mainly admonitory address, said he need not say that he regarded it as one of the elementary duties of his position as Primate to receive gladly and gratefully any information, guidance, or help that could be given to him by such a body of men as had waited on him that day. His Grace then gave the Blessing.

J. G. HALL.

THE UNITY of the members of the Church is not a unity of mere opinion, or purpose, or of mutual agreement; but it is a unity with one another, because they are in God and in Christ. It is a unity, the increase and perfection of which depends upon many things. St. Paul calls men to it by the consideration of certain great unifying truths, "There is one Body and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Is it possible that so immense a body of persons should be one? It is not impossible, for the Lord prays for it, "that they may all be one"; so that we may be sure that no divisions of the Church are of necessity, all come from the perverseness of men, and are contrary to the Will of God and the prayer of Christ.—M. F. Sadler.

THOSE who bring sunshine to the lives of others cannot keep it from themselves.—J. M. Barrie.

**AUSTRIAN EMPEROR RENEWS HIS COUNTRY'S
DEDICATION**

To "Santa Maria Immaculata"

**FRENCH LAW AGAINST CONGREGATIONAL EDUCATION—
THE BISHOP OF LUVAL**

Little Progress in the Old Catholic Movement

SUNDAY OBSERVANCE ON THE CONTINENT OF EUROPE

The Living Church News Bureau, [Paris, July 15, 1904.]

AUSTRIA.

AUSTRIA has ever been a faithful child of the Roman See. If her representations regarding some of the emissaries of the Vatican, or rather her acceptance or non-acceptance of them, has not always been in accord with Roman wishes, the powers that be in the Eternal City (of course ecclesiastical) well know that they can rely on the House of Hapsburg in any serious difficulty, whenever such should arise. The same spirit actuates her faith towards the creed of the Roman Church; and its demonstrations of the same. Thus, June 19, 1904, will be a memorable day in the annals of the reigning house in Austria. On that day, surrounded by the members of the imperial family, his court, his ministers, and an enormous crowd, the Emperor solemnly renewed the vows of dedication for the country to "la Santa Maria Immaculata." Your readers are aware that in putting out the dogma, some fifty years ago, the Vatican averred that it was only confirming that which had been held and received by the Church from all times, but had not been formulated. Amongst other proofs she will have pointed the acknowledgment of the holding in Catholic Austria.

It was as far back as May 1647 that the consecration took place for the first time, under the auspices of Ferdinand III., in gratitude for the preservation of his country from the dangers of the 30 years war. The hordes of Swedes were already pressing their victorious march towards Vienna under General Tortenson. Kremo was already in their hands, and Catholic Austria ran the extremest risk of annihilation, had it not been found possible to arrest the flood in time. Then it was that the Archduke placed his people, country, and self, under that protection, which has ever since been religiously held to and venerated in Austria.

FRANCE.

Another and sweeping list of Religious houses to be closed within the next two or three months, has been issued by the Government. Amongst the congregations which will be the greatest sufferers besides the Brothers of the *Ecoles Chretiennes*, will be some 750 establishments of Sisters of different orders. For instance, 31 Houses Sisters of St. Vincent de Paul, 51 houses Soeurs de St. Charles de Lyon, 141 of St. Joseph de Lyon, 35 Soeurs du St. Coeur Marie de Rodez, etc., etc. At Lyon considerable excitement has been caused by the closing of 134 schools in the department of the Rhone. It appears also that 1,648 girls' schools have now been condemned. This means that thousands and thousands of women are pitilessly put out into the street. "What is to become of such?" continues the *Croix* in animadverting on the case.

"Where can they go? How can they live? Some, no doubt, will go to swell the long list of those who will seek and find in other countries, the liberty that is denied to them in their own. Others hidden away in pitiful poverty, will strive to find asylums in attics and hovels, while they bravely strive to carry on their interdicted work (*Apostolat interrompu*) under a different form. Many, like the Roman Senators, awaiting the invading hordes, seated calmly on their curiel chairs, will make no move of themselves. They too will wait composed and calm till French men shall come to tear them away. French women, strong in their rights of civil liberty, from their homes of peace and usefulness, and literally cast them into the street.

"France has not yet realized the horror of the situation that it is causing for itself, as well as for the victims. Till now, respect for woman has been the marked feature of France's habit. Is it to be suddenly changed at this moment? Is worth underlining this feature—anti-French—of the ferocious "ukases" of the chief in power (Combes). As a fact there are numbers of women condemned to prison, for resistance, against whom it is not dared to carry out the sentence of those who have judged them!"

And there follows much more in the same strain. It is however very marked that growing indignation is becoming every day more serious.

Yesterday (July 12), Cardinal Richard (Archbishop) visited personally one of the principal houses of the *Freres des*

Ecole Chretiennes in order to place with his own hands in those of the Superior his letter of sympathy for the troubles that were before them. The Archbishop therein speaks of the mine piled up and "accumulated" in Paris especially, by the decrees signed by the President of the Council. The *Croix* suggests that the sufferings of the Sisters will end in raising up a second "Jeanne d' Arc" to champion the cause of religion and truth.

There are, on the other hand, some Bishops in France—notably the Bishop of Laval—who in a very different line of action to that of the Archbishop of Paris, have partially sided with the Government against the Vatican. It seems that at Laval there exists a strong body of Jesuits. The community has been dissolved but not dispersed. The Bishop of Laval, following out the orders of the "Administration," a few months ago, interdicted the members from preaching and hearing confessions, as not being a "secularized body." This these resented, and reported the matter to Rome. The Bishop of Laval has been summoned to Rome, to appear there within ten days and give an account of himself and his actions. The Minister of Public Worship has given the same Bishop a formal order to remain within his Diocese! Whatever the good man's private wishes and predilections may be, he is evidently on the horns of a most disagreeable dilemma. I have no doubt he will have to give way to his spiritual chief, and go to Rome. The sense of the saying credited to the evil spirit, who was laid under contribution to carry a certain lagging priest-monk to Rome to say Mass on a given day, might have an application here:

*Signa te signa temeri me tangis et angis
Roma tibi subito motibus ibit amor.*

The affair has now reached that point, it is stated, that whenever the Vatican dismisses Bishops without preliminary agreement, the Government will regard the act as a violation of the Concordat, and immediately abolish the estimates of public worship. The prelates aimed at by the Vatican are the Bishops of Laval and Dijon and three Archbishops who refused to submit to the yoke of the Congregations.

[The later developments in this difficulty may be interpolated at this point, bringing the matter up to the date of going to press. Eight days after the withdrawal of the French Ambassador from the Vatican, a number of the Bishops received instructions from Cardinal Vannutelli to offer their resignations at once, which, on the advice of the Government, they declined to do. On July 30th an important diplomatic message from the Vatican, not yet made public, was reported, as a result of which the Papal nuncio at Paris was dismissed by the French government, and the rupture of diplomatic relations between France and the Vatican is complete. The next step will be awaited with eager interest. It is evident that the Vatican cannot control the French Bishops, or all of them; and the French government may at any time suspend their salaries and possibly denounce the Concordat. At any rate, the deadlock is such that vacancies in the episcopate, should any occur, could not be filled.—EDITOR L. C.]

THE OLD CATHOLICS.

It is now fifty years since the schism of the "Old Catholics" took its beginning in Europe. The two dogmas, that of the Immaculate Conception of the Blessed Virgin Mary, and the Infallibility of the Pope, were the two moving reasons for the secession of several good and learned Bishops, priests, and laymen from the Latin see of Rome. After fifty years the question may not unfairly be asked: "What has been the result?"

During the first twenty-five years a certain vigor pervaded the ranks of the "Non-Contentants." Their ablest men were yet alive, and the spirit of Catholicism was not so far removed in date of years from them. Another question however now is not unfrequently asked: "Are these two factors Vigor and Catholic so strong amongst them as was the case then?" Are they not in sympathy, if not in practice, turning more towards such schismatic bodies as the *Reformierte Kirche* of Germany, or the *Eglise Evangelique* of France? I have a list before me bearing the title of the "Churches and Altars of the Old Catholic Communion," which seems more or less significant. In five countries—France, Switzerland, Germany, Austria, and Holland, there seem to be no more than 122 churches or "Altars." In Germany, Switzerland, and Holland there are severally, 48, 36, and 23; in Austria, but 14; in France, 1. The especially Protestant countries are evidently those where the dissentients from Rome have found the most encouragement. I have no doubt in America there may be certain bodies of Old Catholics

not mentioned in my list. But the existing statistics hardly seem to point to any very great progress in the cause.

SUNDAY ON THE CONTINENT.

A Sunday has lately been set apart in England [it may be a question whether there exists any right with Bishops or others for setting apart any feast day for a particular purpose, which may mean setting *aside* the distinctive teaching of the day.] A Sunday has been set apart with the good intention of urging on congregations the danger of slack, loose, or neglected observance of the Christian Sunday. One of the societies interested in many chaplaincies on the Continent, has passed, and issued to these chaplains abroad, the following resolution:

"That inasmuch as there is a growing tendency among all classes to ignore the sacred character of the Lord's Day as a day of rest, of worship, and of religious teaching, and to turn it into a day of pleasure-seeking, amusement, and physical relaxation, and that this tendency is more marked among our countrymen when travelling abroad, the committee trust that chaplains will, as opportunity offers, strive to rouse the consciences of English people as to the Divine obligation of the religious observance of the day, and as to the grave evils that may arise from the neglect of it."

I fear the warning is very much needed. Perhaps in no capital have we stronger evidence of this than in Paris. Americans and English can both help to rectify it. I think that they as well as we English have to recollect that there is another form of desecration besides that of total abstinence from any place of worship on Sunday itself. That desecration is the frequenting of other churches and chapels of communions other than their own, at the known hours of their Church's offices. Schoolmistresses have a great deal to answer for in this. For the sake of the language, they conduct their pupils often to some schismatic French or German place of meeting, where, if the children know enough of the language to carry away anything, as lief as not, they may hear the holiest truths of Mother Church impugned. And that for the sake of the "pure accent" that is supposed to preside over schismatic preachments! It is not a question merely of no food at all, but of the unwholesomeness of the food administered. Sometimes it may be better to starve for a time, than develop the seeds of a chronic indigestion by bad nourishment.

GEORGE WASHINGTON.

THE ROOM.

On the 11th of July, the Rt. Rev. F. D. Huntington, Bishop of Central New York, passed to his rest at Hadley, Mass., in the same room in which he was born 85 years before.

Draw near with reverence, to this shadowed chamber,
Wherein the mystery of death and life
Fills all with wonder, in the tender silence;
The hallowed peace which follows after strife.

After the strife of a long life, the pathway
Of which, led outward from this same abode;
This room to which, the pilgrim soldier weary
Returned, o'er-burdened from the toilsome road.

Three-score-and-ten and still in added number,
The years have passed, since, with its first faint breath,
Began the life of him, whose journey ended,
Lies silent now, in this, his room of death.

Here, as a babe, with love and care surrounded,
He slept, affrighted not by fears and harms:
In the same room, at rest, again he slumbers;
Safe sheltered by the Everlasting Arms.

The child, the boy, the man, adown the pathway,
Went out, the battle of his life to win:
Girded his armor on and soon a leader,
Led others out, against the hosts of sin.

Fighting a goodly fight; with words of wisdom,
Bringing to souls salvation and release,
Through faith in Christ, his Captain: all this ended,
The warrior-pilgrim lies in well-won peace.

Is it not hallowed, this dim, shadowed chamber?
It is become as some sweet, holy place;
Where, if we linger, with a prayer for mercy,
We may feel nearer to the throne of grace;

An ante-room whencé, that pure soul awaiting
The mandate, the King's messenger should bring,
Ending where it began its earthly sojourn,
Entered into the Presence of the King.
Longwood, Fla.

ELIZABETH HUNTINGTON RAND.

A GRACEFUL and blessed old age must have three elements in it: a happy retrospect, a peaceful present, and an inspiring future. And old age cannot have any one of these three if the youth has been wasted and manhood has been misspent.—*Selected.*

ALL ANGELS' PARISH WORK

Parish House Now to be Erected

RELIEF TO CHURCH ORGANIZATIONS FROM LOCAL TAXES

Death of Rev. Dr. Yocom

The Living Church News Bureau, New York, August 1, 1904.

ALL ANGELS' parish (the Rev. Dr. S. DeLancey Townsend, rector), has commenced work on the new parish house, which, with the chapel soon to be erected on the site of the present parish house, will complete one of the finest parish equipments in New York. All Angels' Church is considered to have one of the most beautiful interiors in the city, and the rectory built a few years ago is a model of comfort and convenience. The new parish house will, in its way, be equally notable. The plans were drawn by Mr. Henry J. Hardenbergh, who was architect of the Waldorf-Astoria Hotel and a number of other important local buildings. The style is to be a modification of Flemish Gothic and the material Philadelphia brick with limestone trimmings. The interior trim will be Flemish oak. The ground plan of the house is fifty by eighty feet, and in addition to the four stories shown in the accompanying elevation there



PARISH HOUSE OF ALL ANGELS' CHURCH, NEW YORK.

is a large basement. In the interior, arrangement is made for boys' club, cooking and other classes in the basement; the parish office, the rector's room, and class rooms on the first floor; a large Sunday School room on the second floor; rooms for the curates on the third; and a gymnasium on the fourth floor. The house will be steam-heated and electric-lighted. It is hoped to have it completed by next Easter. All Angels' Church is at West End Avenue and Eighty-first Street, in what is known as New York's west side. In its immediate neighborhood are principally handsome residences and fine apartment houses, but within a few blocks are many apartments of somewhat poorer class, toward the residents of which the institutional work of the parish is mainly directed. The new parish house is to stand at the rear of the church, facing on Eightieth Street. Entrance will be had direct from the church, at the rear, and through a cloister at the building's front.

By the terms of a law passed in the New York State Legislature last winter, a number of church corporations in the city of New York are relieved from the payment of assessments which had been levied on their properties for public improvements. Church property is exempt from ordinary taxation in this state, but is not exempt for assessments to pay for street

and other local improvements. Consequently the churches have, especially in Bronx and Brooklyn boroughs, where the work of grading and making streets goes on constantly, been called upon to pay heavy sums. For several years effort has been made to secure the passage of a law that would exempt property used for public worship from such assessments, but until this year it has been unsuccessful. Leaders in this effort have been Church rectors of the Bronx. The present law is loosely drawn and will afford but temporary relief, for under its terms only such assessments as have been already levied are affected, and the churches that have paid these assessments at the times they were laid have no redress. New assessments continue to be laid upon church property as heretofore. Notwithstanding this, the law, it is estimated by the Collector of Assessments, will relieve churches in New York of paying about \$300,000, the sum representing assessments that were levied before the passage of the law and which have not been paid. The law is also considered to be a great concession to religious organizations, as the assessments for public improvements are laid on Federal, State, and City property, so that practically nothing is exempt. Efforts will be made this fall to have property used for public worship made permanently exempt.

The Rev. Dr. Thomas S. Yocom, who has been rector of St. Andrew's Church, Richmond, Staten Island, since 1876, died at the rectory after a short illness on Wednesday of last week. Dr. Yocom was 73 years of age, was a native of Pennsylvania, and after a course at the Virginia Seminary, was ordained by Bishop Bowman in 1859.

CHOIR BOYS.

By MARY JOHNSON SHEPPERSON, Deaconess.

THE work in the choir brings my boys into contact with just the right kind of playmates," said a mother to me, one day. "It also insures their taking a good walk several times a week—quiet, but healthful exercise." The training of the voice, too, for singing produces a gentleness of tone in every-day speech, and distinct enunciation.

Much of the Bible is also learned by heart, thus strengthening the memory. I was showing a group of boys some of the Tissot pictures, in one of our museums. One little fellow quoted largely from one of our Advent anthems, when we saw the picture of St. John the Baptist.

"Where did you learn so many verses?" I asked.

"Oh, just from singing them in the choir."

"I have my boy in your choir," said a Baptist lady to me, "because it keeps him in just the right place, Sundays. He feels that he is needed for the service, will be missed, and so must go to church. Did he simply attend church, weather or health would often keep him home."

Some of our choir boys are among our most regular Sunday School attendants. One of them, not long ago, brought about a dozen friends to church; a noble showing for a little boy!

Two of our boys, now too old for the choir, write to the rector and often call on him. One of them usually attends evening service, although not a Churchman. The mother, while teaching in her own Sunday School, recently called on the rector to ask him to influence this boy to attend our Sunday School—a request which she repeated to me, adding:

"He has grown so fond of your Church and its services from singing in your choir, that he is not happy in our church, and I have no objection to his joining yours."

The choirmaster's is a very great influence—a potent factor in forming a boy's life. Our choirs are doing more than teaching singing; they are forming character. Our choral Communion services cannot fail to impress even the youngest of our boys with something of its majesty and beauty—its devotional spirit. This impression and knowledge will grow with the years.

The white-robed choir at the chancel rail is a strong testimony to Christian manhood: Jesus Christ's men, and Jesus Christ's boys. It is a standing argument to refute the charge that Christ's Church is "for women and children, but not for men."

THE MINISTERIAL force of our Mission in Liberia is being steadily recruited from the native Africans. Two young men of the Gredebo tribe have lately been ordained deacons, after faithful service as lay readers. One sometimes forgets the profound meaning, as regards the progress of the Kingdom, latent in such transfers of men from the forces against, to the forces working for Christianity.

BLOTS OUT LIFE WITH QUESTION MARKS.

By I. H. TUPPER.

HALF the diameter of the earth may divide the writer from the reader; centuries of time may have elapsed since the thought in the author's brain found expression in written characters—mere arbitrary signs for conveying to others the results of our own mental activities. By another arbitrary agreement the written characters are re-expressed in metal types, and the impression is entrusted to so perishable a fabric as a page of paper; yet over the wide distances of space, across the long, slow intervening years of duration, we commune with a thinker. Those characters animate the wills, prompt the actions, determine the lives of others.

The gray granules of the brain, wherein the ratiocination proceeded—which was but the instrument of the mystic Ego, may by the transformation of nature be now glowing in the velvet petals of some brilliant flower; the bright heritage of the thought is ours, it has survived.

Can we believe that no particle of the graphite pencil, or chemist's ink, or atom of the metal types have been destroyed; that no granule of the material brain has been lost to the domain of matter, but that the real personality, the I, for whom the brain was a natural instrument for thinking, as the graphite, or ink was the artificial instrument for expressing the reasoner's thoughts, alone has become *non est*? The material have changed their modes of existence, have not ceased to be. So careful of matter, is the spirit annihilated? Surely death is only a change in the mode of its existence. To deny this seems to be the renunciation of reason. Avant this skepticism that

"Blots out life with question marks,
This Nineteenth Century, with knife and glass,
That makes thought physical, and thrusts far off
The Heaven, so neighborly with man of old,
To voids sparse-sown with alienated stars!"

Our bodies are not we, not our proper persons. Indeed, to say that they are is to say that one thing is another. Our appeal to personal consciousness makes this certain to us. We are conscious of exercising *volition* over the complex action of the processes of thought. Do we not determine what our bodies shall perform? This material investiture doth so closely wrap us in, that not the profoundest wisdom can explain the connection of mind and matter.

A function requires an organ to perform it, vision must have an eye, hearing an ear, etc., if we can discern moral discord and harmonies, *a fortiori*, we must possess a *pneuma* which apprehends truth and falsehood. Correlation is otherwise unexplained.

In our old Greek Homer, Odysseus could commune with the shade of Tiresias. These yearnings have their explanation in the laws of spiritual truth. The fears of Macbeth told him of the deathlessness of being. He felt that the consequences could not be trammelled up, that it would not be the be-all and the end-all here, for

"Man cannot be God's outlaw if he would,
Nor so abscond him in the caves of sense
But Nature still shall search him out
With messages of splendor from that source
Which dive he, soar he, baffles still and lures."

The music of the moon sleeps in the egg of the nightingale. The intimations clear of the wider scope of our immortality are verities, are realities as much as any crystal of the chemist's crucible, as any computation of the mathematician's columns.

The Latest.

Springfield Elects a Coadjutor.

SPRINGFIELD, Ill., August 3 [2:07 A. M.]—The Rev. Edward Osborne, S.S.J.E., of Boston, was elected Bishop Coadjutor on the forty-third ballot, after a conference of the clergy.

[Earlier editions contain the following telegram:]

SPRINGFIELD, Ill., Aug. 2.—The Synod opened with a large attendance of clergy and laity. Six ballots were taken for Bishop Coadjutor without reaching an election, and the indications are that no choice will be made.

Dr. Donald Still Living.

IPSWICH, Mass., Aug. 2 [8:21 P. M.]—Dr. Donald is still living, but gradually sinking.

[For fuller report, see Massachusetts, in diocesan columns.]

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—"The Church of the Apostolic Days."—Part II.

By the Rev. ELMER E. LOFSTROM

ST. PAUL BEFORE KING AGRIPPA.

FOR THE ELEVENTH SUNDAY AFTER TRINITY.

Catechism: IX., "Chiefly Learn." Text: Acts xxvi. 25.
Scripture: Acts xxv. 22-27; xxvi. 1 and 24-32.

ST. PAUL had appealed to Cæsar. That appeal disposed of his case as far as the local government, either Jewish or Roman, was concerned. He was now a prisoner held for a convenient opportunity of being sent to Rome. *To-day's lesson tells of no new trial*, but of a most interesting audience given the prisoner by King Agrippa.

The first section of the lesson tells how it came to be granted. Soon after the accession of Festus as the new Procurator, there came to pay him a ceremonial visit, Herod Agrippa II., who held the rule, under the Romans, over the principality of Chalchis and the tetrarchy of Herod Philip with the title of "King," although having none of a king's prerogatives. Depending entirely upon the Roman government as he did for his position, it was good "politics" for him to try to win the good graces of the new Procurator by such a visit. For a dozen years Agrippa had been in office. He was nominally a Jew and also held the high office of President of the Temple, and as such, appointed the High Priest. He was therefore a man who would be well informed about any question of Jewish rights, such as were involved in St. Paul's case. Festus, on the other hand, was at a loss to know what sort of charge he should forward with his prisoner. So far as he could see, there was no serious charge against him, and it seemed altogether unreasonable and might raise questions at Rome as to the efficiency of his administration of the local government, "to send a prisoner and not withal to signify the crimes laid against him." Festus accordingly took advantage of the opportunity to ask the advice of Agrippa in regard to the case, and the king expressed himself as so much interested as to be desirous of hearing the prisoner himself. For the next day, Festus accordingly arranged the audience, and as an excuse for exhibiting the prisoner, he makes a formal presentation of him to the king, and desires that, as an expert in Jewish affairs, he will examine the prisoner for the purpose of formulating the charge to be laid against him at Rome.

S. Paul's speech is recognized as a masterpiece of oratory. Along with the personal element in it which gives his story that reality and concreteness which would hold the closest attention of his listeners, St. Paul develops the truth as thus illustrated by his own experience, that the new faith is the direct development and outcome of Judaism. When interrupted, he has only laid the ground for the three-fold thesis which he is ready to prove from their own scriptures, that (1) the Christ should be a suffering One, that (2) He should be the first that should rise from the dead, and that (3) He should show light to the Gentiles as well as to the Jews. The eloquence of his speech is further testified by its effect. His hearers became excited and there was some confusion, over which was heard the loud-voiced cry of the puzzled Festus, to whom this was all a new, strange story. The calm, earnest reply of St. Paul, and his direct appeal to the king show his perfect mastery of the situation.

The answer of Agrippa is not easy of interpretation. We should like to think that the rendering of the A. V. taken as a sincere expression is the true one: "Almost thou persuadest me to be a Christian." But probably the R. V. is nearer right in translating his words: "With but little persuasion thou wouldest fain make me a Christian." At the same time it may very well be true that the king was deeply stirred by St. Paul's words, and gave this evasive answer out of a perplexed and troubled mind. St. Paul remains the master of the situation, at any rate, for his great earnestness gave to the king that fine answer: "I would to God that whether with little or with much, not thou only but also all that hear me this day, might become such as I am, except"—as he held up his chained hand—"these bonds."

There is a contrast brought before us by these words of St.

Paul. He was speaking to a powerful and fashionable audience. With all the oriental splendor that could be summoned to feed the vanity of a titular king, Agrippa and his beautiful but wicked sister, Bernice, sat surrounded by such of the chief men of Cæsarea as had influence enough to secure an invitation to the "presence." Any ordinary human judgment would have envied the audience. The prisoner in chains, however, sets himself above the rest as the one who has that which is better than riches and honor—the true faith in Jesus Christ.

Another contrast is suggested by his question to the king: "King Agrippa, believest thou the prophets? I know that thou believest." Contrast the faith of Agrippa with the faith of St. Paul. The king was living in open sin with his own sister Bernice. A man could hardly sink lower morally than this king and his two gifted sisters, Bernice and Drusilla, had sunk. And yet they acknowledged the truth of the Jewish faith. They insisted on carrying out the forms of their religion, and though they had no respect for the marriage bond itself, the two women had each insisted that their husbands should become Jews before they would consent to marry. It is evident that there is a vast difference between a true intellectual faith and a true heart faith. King Agrippa might be well instructed as to the prophets, but he neglected the weightier matters of the law. St. Paul, on the other hand, not only had the fuller and richer faith which succeeded Judaism, but his faith was the true, living faith which makes a man order his life accordingly. He was even now a prisoner because he would not give a bribe, though he was destined to spend many times the amount of the bribe in securing an acquittal. His faith was the true faith which accompanies repentance and makes a man obey his conscience.

St. Paul's declaration that "the king knoweth of these things before whom also I speak freely, for I am persuaded that none of these things is hidden from him; for this thing was not done in a corner," suggests some interesting topics. The "things" referred to may imply both the things relating to Jesus and to his own conversion. In his position Agrippa must have known of them both. But more than that, his own family had been most intimately and infamously connected with the Gospel facts. His great-grandfather, Herod, had been visited by the mysterious Wise Men and had ordered the slaughter of the innocents (St. Matt. ii.). His great-uncle, Herod Antipas, had beheaded John the Baptist (St. Matt. xiv., note especially verses 1 and 2). His own father, Herod Agrippa I., had persecuted the Church (Acts viii. 1) and had beheaded James, son of Zebedee (Acts xii. 2; see also xii. 19-23). It had been the fortune of his family to be in charge of the local government at the time when the greatest event in the history of the world took place. They had thus the grandest opportunity a family ever had of leaving a name that might have been blessed throughout the world for all generations. Instead, they were found on the side of "the world," which did not know the time of its visitation. But it was not ignorance which made them fail. They were a wicked family and brought the judgment upon themselves by their sins. This Agrippa was at Jerusalem when it was taken by Titus, and sided with the Romans in that dark hour of his country's need. He had not even the virtue of being a good patriot. That in spite of their sins they should be "believing" Jews, make this practical lesson stand out strongly; that orthodox beliefs alone are of little avail. Apply this simply and directly to your pupils. Right thinking and a knowledge of the truth are important, and if we really believe the Gospel of Jesus Christ it must affect our lives. But unless it does, we are perhaps worse off than if we had not had these privileges (Heb. vi. 4-8).

ONE THING I wish to speak of, and yet approach with some hesitation—fearful of being misunderstood and hurting feelings—is the matter of raising money for Church purposes. The simple, straightforward, and scriptural method is to ask the people, the men and women who belong to the congregation, to give what they can afford. Yet in many of our towns one of the chief ways of raising money is for the women there to give some sort of an entertainment—a supper, a sale, a show. I cannot pronounce any rigid condemnation on such expedients. I know too well how in this way, by their own unstinted work, many of our women seek to raise money, which otherwise they could not give, for the cause wherein they are so deeply interested. I have no words of censure or of depreciation for their toil. And I know also how much there often is of useful social intercourse in such entertainments. And yet—in many cases might not the money thus secured be as easily and more gracefully gotten by a plain statement of what is needed and an appeal to generous interest?—Convocation Address of the Bishop of North Dakota.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

CLERGY SUSTENTATION FUNDS.

To the Editor of *The Living Church*:

UNDoubtedly the frequent change of clergy is a serious detriment to the progress of the Church, but it seems to me that those who express most concern at this blot on our system, fail to recognize the real root of the evil.

The truth is, sir, that the remedy for this evil must be sought, not in changing the method of clerical appointments, but in improving our system of clerical support. It is all very well to talk about self-denial and enduring hardness, but there are two sides to every question.

We have a married clergy. Whether if our clergy denied themselves in this respect it would be better or not, is beside the question; the fact remains that not only does our Church allow clerical marriage, but the bulk of our laity would strongly oppose any restrictions on it. We have therefore to deal with it as a factor in the matter.

Now there is many a priest perfectly willing to deny himself, who shrinks, and rightly so, from sacrificing his family. We must be careful to hold the proportion of faith, and remember that if it is revealed that we must deny ourselves, it is also revealed that "if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." A clergyman owes a duty to his family as much as does a layman; he has to think of his children's future, and it certainly seems to me that as things are at present, if by making a change he can do more for them and still do work for the Church, it is his duty to make it. It is one thing for a man to give himself for a certain time at a small stipend, it is quite another to demand that he should continue to do so when his children grow older and his expenses increase. The real problem is so to arrange matters that a married priest may have adequate support, and also, after a certain period, the increase his increasing expenses demand, without the necessity of changing his parish.

And surely the solution is not far to seek. Many of our Dioceses already have a canon fixing a minimum stipend for a married priest, although in too many cases, from want of money, it is a dead letter. We are, however, beginning to recognize the advantages of the apportionment system; why not carry this a little further? Let each Diocese and Missionary District fix by canon a minimum stipend and also provide for an increase after so many years' service in the same cure; then make the diocesan Mission fund a Clergy Sustentation fund, assessing the various parishes and missions a sufficient sum to allow grants to be made to the clergy sufficient to raise their stipends to the minimum. I may say that such a system has been in successful use for years in the Diocese of Jamaica, West Indies. I feel sure that such a system would commend itself to the practical business sense of our laity, and would remove the anxiety about properly providing for a man's family which lies at the root of much of the "clerical restlessness." In time, with the growth of the apportionment system, it might be possible to fix a minimum for the whole Church, and grants made to Missionary Districts and needy Dioceses from a general fund raised by assessment on the Dioceses, but in the meanwhile the system could be inaugurated by individual Dioceses. I would also add that since as a general rule in each Diocese the larger numbers of parishes and missions pay about the same stipend, the amount required to be raised by apportionment would not be much greater than that raised at present by diocesan missions. The advantage would lie in the fact that a priest would have a feeling of security, and would know that even if local growth was impossible because of the continual removal of communicants, he was assured of an increase of stipend when he would require it.

I remain, sir, yours truly,

WILLIAM JAMES MOODY.

"UNITED CLERICAL VETERANS."

To the Editor of *The Living Church*:

WE ASK permission to spread the following in your columns:

We would respectfully suggest that the veteran clergy form an organization to be known as the U. C. V.s (United Clerical Veterans), or by any other proper appellation, and that they take into consideration their own status, and for one thing, do what they can to forward a better appreciation of scholarship and learning in the Church.

If anyone interested would like to communicate with us by letter on the subject, we would be pleased to hear from him at this point.

CHURCHILL EASTIN, Priest.

South Pittsburg, Tenn., July 23, 1904.

THE "WALLACE BOX" PRESENTED TO GENERAL WASHINGTON.

To the Editor of *The Living Church*:

IN YOUR issue of July 23d is an interesting article concerning the Wallace box given by the Earl of Buchan to General Washington. I take pleasure in giving the further history of the box so far as it is known, the account being taken from the *American Historical Record* of 1874.

Washington replied to the Earl of Buchan as follows:

"PHILADELPHIA, May 1, 1792.

"**M**Y LORD:—I should have had the honor of acknowledging sooner the receipt of your letter of the 28th of June last, had I not concluded to defer it till I could announce to you the transmission of my portrait, which has just been finished by Mr. Robertson (of New York), who has also undertaken to forward it. The manner of the execution, I am told, does no discredit to the artist, of whose skill favorable mention has been made to me. I was further induced to entrust the execution of it to Mr. Robertson, from his having informed me that he had drawn others for your lordship, and knew the size which best suited your collection.

"I accept with sensibility and with satisfaction the significant present of the Box, which accompanied your lordship's letter.

"In yielding the tribute due from every son of mankind to the patriotic and heroic virtues of which it is commemorative, I estimate as I ought, the additional value which it derives from the hand that sent it, and my obligations for the sentiments that induced the transfer. I will, however, ask that you will exempt me from the compliance with the request relating to its eventual destination.

"In an attempt to execute your wish in this particular, I should feel embarrassment, from a just comparison of relative pretensions and fear to risk injustice by so marked a preference.

"With sentiments of the truest esteem and consideration, I remain your lordship's most obedient servant,

"GEORGE WASHINGTON."

The portrait was painted at the request of the Earl of Buchan, contained in a postscript to the letter printed in *THE LIVING CHURCH*.

In Washington's last will and testament, which was certified to as recorded in the office of the Fairfax (Virginia) County Court, by George Deneale, Esq., clerk of said court, under date of the 23d of January, 1800, occurs this:

"**I**tem.—To the Earl of Buchan I re-commit the Box made of the oak that sheltered the brave Sir William Wallace after the battle of Falkirk, presented to me by his lordship in terms too flattering for me to repeat, with a request 'to pass it, on the event of my decease, to the man in my country, who should appear to merit it best, upon the same conditions that induced him to send it to me.' Whether easy or not to select the man who might comport with his lordship's opinion in this respect, it is not for me to say, but conceiving that no disposition of this valuable curiosity can be more eligible than the re-commitment of it to his own cabinet, agreeably to the original design of the Goldsmiths Company of Edinburgh, who presented it to him, and at his request consented that it should be transferred to me—I do give and bequeath the same to his lordship; and in case of his decease, to his heir, with my grateful thanks for the distinguished honor of presenting it to me, and more especially for the favorable sentiments with which he accompanied it."

The box therefore returned to the Earl of Buchan. On Washington's birthday in 1804, Dr. Nathan Chapman, being about to return to America, the Earl of Buchan gave him a farewell breakfast, and entrusted him with the box to deliver to Dr. Benjamin Rush, with a view, it is said, to its being ultimately placed in the National University which it was then supposed would be established at Washington City, and for which Washington had made provision in his will. On October 22, 1806, Dr. Rush wrote to the Earl of Buchan to say that on the way from New York to Philadelphia, Dr. Chapman's trunk "was stolen from the external and back part of a stage wagon,

... with it, the present of the ancient and very estimable box you intended for me."

The further history of the box is unknown.

Very truly yours,
New York, July 25, 1904. F. E. YOUNGS.

THE CARD REGISTER SYSTEM OF THE DIOCESE OF SOUTHERN OHIO.

To the Editor of *The Living Church*:

CHE insertion of my letter in *THE LIVING CHURCH* brought me a great many inquiries about our Card Index System, from the Atlantic to the Pacific. At last the new cards are in our hands, and in addition a card I have devised, called "Statistical" card which, if a clergyman will keep it corrected (in pencil) as he goes along, will tell him *exactly* the condition of his parish at any time in three minutes. This will take the place of tabs, etc., in our box and will be a great inducement to system.

A feature of the Card Index System is the historical or genealogical aspect, by which twenty years hence say, one can refer to the Registrar of the Diocese and ascertain *without any trouble, and in a moment*, the facts about anyone's history who has been resident in a Diocese; in legal matters, etc., this will be of inestimable benefit.

The only problem yet before us is this: When a man, say, R. F. Smith, moves from this Diocese into another, his card accompanies him, and the Registrar of the Diocese has therefore no record of him. Now in case he wanders about and dies finally, each Diocese where he lived ought to be able to trace him. Of course if one knew where he was buried, the Registrar of that Diocese would have his full pedigree on the card in his box; but if one only knew that said Smith once lived in Southern Ohio and moved away, Southern Ohio ought to have a record of where he moved to, tracing him forward as well as backward. I hate to complicate the system, but it seems as if something like a duplicate card to be sent to the Registrar of the Diocese left, ought to be introduced.

We now have a statistical card; and a card of directions goes with each outfit. The strength of this is in its simplicity and few directions are necessary. We have already many orders and the Missionary District of Asheville has adopted it in addition to our own Diocese here.

W. J. W. BEDFORD JONES.

Columbus, Ohio, July 25, 1904.

AS TO PARTICIPATION IN SECTARIAN WORSHIP.

To the Editor of *The Living Church*:

TAS your distinguished correspondent of this week maintains, we should not hesitate to join our "sectarian" brothers in public worship, would it not be well to revise that portion of the Litany which refers to our deliverance from all false doctrine, heresy, and schism?

Is not the same correspondent mistaken in his remark that the Roman Catholic Church is the "one House of God in which he would be regarded as an unbaptized heretic"?

I have personally known of cases in which the baptism of converts was recognized by the Roman Church. If I am not mistaken, there is a Protestant Church that insists upon re-baptizing its converts.

Respectfully yours,
Hazardville, Conn., July 24, 1904. F. J. LIGHTBOURN.

To the Editor of *The Living Church*:

TIN YOUR issue of July 23d, there was an article written by the Bishop of Oklahoma, in reply to an editorial note, concerning the propriety of Churchmen attending sectarian services in the absence of Church service. In this article the Bishop says that sectarians "worship God in spirit and in truth." This sentence is in quotation marks, showing it to be a quotation from the fourth chapter of the Gospel according to St. John, being the words of Christ to a woman of Samaria. But will these words bear the construction the Bishop puts upon them?

We must remember that the Samaritans were a mixed race, and their religion was an imitation of the Jewish. They had built a temple on Mount Gerizim, similar to the Jewish, in which they offered animal sacrifices to Jehovah in accordance with the law of Moses; they kept the feast of the passover and other Jewish holy days, and accepted the five books of Moses

as the Inspired Word of God, but rejected the other books. In a word, the fatal defect in their religion was that it was of human origin, their priesthood man-made, it was a human sect organized in opposition to the Divine Church.

Now a member of this human sect meets Christ, the Founder and Head of the Divine Church. When she boasted of the religion of her fathers as contrasted with that of the Jews, our Lord promptly answered: "Ye worship ye know not what: we know what we worship: for salvation is of the Jews." Then He says: "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." Not only in spirit, but also in *truth*, that is, in the true way which God had appointed. In our Lord's day, to worship God in truth meant to worship Him at Jerusalem, not at Gerizim; by the Divinely appointed priesthood and rites of the Jewish Church, and not by the human ministry and unauthorized services of the Samaritan religion. Christ does not say that the Samaritans did not worship God in *spirit*, but He declares that they did not worship Him in *truth*, that is, the True Way. Hence He said to the woman: "Ye know not what ye worship: we know what we worship: for salvation is of the Jews"; that is, of the Divine Church and not of a human sect.

In view of this teaching of our Lord, it is startling to find Bishop Brooke quoting them to prove the very opposite thing. I do not doubt but our sectarian friends worship God in spirit; in fact I know they do from many years of personal experience among them; but I also know that they do not worship God in *truth*, that is, in the way which God has appointed.

One has but to read the essential principles of Divine worship as taught by God in Holy Scripture, as laid down by the Apostolic Church under the guidance of the Holy Ghost, in the Liturgies which have come down to us from the Apostolic age, to see at once that our modern sectarian, extemporaneous services, with no lawfully ordained ministry, is not that true worship ordained by God in the Bible, as taught by the Apostles, or required by the Holy Catholic Church for almost nineteen centuries.

It may be, however, that the Bishop of Oklahoma believes, as some others do, that it matters not *how* we worship God, if we are only sincere in our worship. This false theory has filled the land with nominal Christians and non-church-goers, who, pushing the theory to its logical conclusion, say, "It matters not whether we attend any religious service, if we only do right toward our fellow men."

That this is a false principle in religion is evident from the teaching of the Bible. No doubt but Cain worshipped God in spirit, but he was rejected because he did not worship Him in *truth*—the way God had appointed. Abel worshipped God both in *spirit* and in *truth*, and he and his worship were accepted. The worship of Cain was essentially Protestant, while that of Abel was Catholic worship. The sin of Korah, Dathan, and Abiram consisted in men exercising the sacred office of the Divine Ministry, who had not been lawfully ordained to the priesthood. This is the very sin of sectarian ministers to-day. The Rev. John Wesley, the founder of Methodism, in a published sermon said that all Methodist preachers who attempted to administer the sacraments were guilty of the sin of Korah. But if this is true of Methodist preachers, then it is true of all sectarian ministers. Yet Bishop Brooke advises Church folk to attend sectarian services in the absence of Church service, and thus take part in their sin!

Nadab and Abihu, sons of Aaron, were smitten with death at the altar for the sin of not observing the Divine form of worship. They may have worshipped God in spirit, but not in *truth*. St. Paul wrote to the Romans: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own belly: and by good words and fair speeches deceive the hearts of the simple." Happy would the Christian world have been if all Christians had treated all sect founders as St. Paul directs and avoided them instead of being deceived by them. But this advice of St. Paul is quite different to that which Bishop Brooke gives to his flock. Three times a week the Church teaches us to pray God to "deliver us from false doctrine, heresy, and schism"; yet the Bishop of Oklahoma advises his people to attend schismatic services where heresy is taught.

I do not mean that we Churchmen are to sit in judgment upon our separated brethren, or to un-Christianize them. I hold no narrow views of the future life. I believe that all honest, sincere people, who have lived up to their light and knowledge, will be saved at the last, by Divine mercy, through the merit

of Christ. I do not restrict salvation to the Church. But as Churchmen we must make a clear distinction between the Divine Church and a man-made sect, be loyal to the one and avoid the other.

Mr. Editor, your advice to Church folk, when deprived of the services of the Church, to remain at home on Sunday and read the services appointed by the Church for the day, instead of going to sectarian services, whether Roman or Protestant, viewed in the light of the teaching of God in the Bible, or the Church in the Prayer Book, is far better and more safe, than the advice of the Bishop of Oklahoma. It is a case where the advice of a layman is better than that of a Bishop.

Warsaw, Ill.

THOMAS HINES,
Rector St. Paul's Church.

To the Editor of The Living Church:

SPEAKING of Methodists, Presbyterians, Congregationalists, and Baptists, and the duty of Churchmen to attend their places of worship, the Bishop of Oklahoma goes on to speak, in the last paragraph but one in his article of July 23d, page 416, of the "dangerous appearance of the other bad, false witness that these brethren (i.e., Methodists, Presbyterians, Congregationalists, Baptists, etc.) "who worship not with us" (i.e., Churchmen), "are aliens, unacceptable in their worship, so far vivified in their faith and worship that they are not a part of the Holy Catholic Church."

In asserting that it is "bad, false witness" to say that Methodists, Presbyterians, etc., are not a part of the Holy Catholic Church, we have a Theological definition or statement concerning the Holy Catholic Church, whose vast importance and far-reaching effect upon all theological questions, not the least of which is the question of salvation, and what is of faith, far transcends anything that has for a long time appeared in THE LIVING CHURCH.

Although certain persons have asserted that all those who are baptized with water in the Name of the Holy Trinity are thereby made members of the Catholic Church, it does not follow, even if the members of the Protestant sects by virtue of their lay Baptism, were thereby made members of the Catholic Church, that Protestant sects are therefore a part of the Catholic Church.

The same Church that is defined in one Creed as the "Holy Catholic Church," in the other Creed is said to be the "One Catholic and Apostolic Church." Therefore, according to the Creed, the Catholic Church is not Catholic except it be *Apostolic*; but a church founded in the sixteenth century or even later still, cannot be the same as the Apostolic Church founded by Christ in the first century. It follows that the Protestant sects, not being Apostolic in having Apostolic authority for their existence, are not Catholic.

Not only are the Protestant sects no part of the Catholic Church, but the chasm that separates them is so vast in doctrine, discipline, and worship from ourselves, that those who have been brought up in the belief that they and we have much in common are simply astonished to find how far these Protestant sects have drifted from their own standards and the teaching of their founders. Protestantism to-day is mere whitewashed morality.

The Catholic priest says: "I believe in one Baptism for the remission of sins," he then goes to the font, and by the authority and power of God given unto him when he received the gift of the Holy Ghost in Ordination, he says, *I baptize thee*, words which mean, *I remit thy sins, I wash them away*. This same priest goes to the altar and returns to the chancel rail with the Blessed Sacrament in his hands and tells the communicant it is the Body and Blood of Christ. If he becomes a Bishop, he says, in conferring priesthood: "Receive the Holy Ghost."

Everyone who knows anything about the Methodist, Presbyterian, Congregationalist, or Baptist teaching of to-day, knows that all the Protestant sects deny that any spiritual power, grace, or gift is conveyed by, in, or through the laying on of hands, or by bread, wine, or water.

As the Catholic Church exercises the power of God, it necessarily follows that she is a divine Church, and that man-made churches that only exercise and only claim to exercise human power, are only human societies.

If these Protestant sects have only the human authority of Mr. Luther, Mr. Calvin, Mr. Brown, and Mr. Wesley, and Christ founded a Church in the persons of the Holy Apostles to whom He gave His own Divine power in perpetuity (when He said, "As My Father hath sent Me, even so send I you.")—St.

John xx. 21), various things will logically follow, or perhaps we ought to say illogically follow. Among others, that when we solemnly declare before God and man, in the Creed, "I believe in One Holy, Catholic and Apostolic Church," we mean: I do not believe in One Catholic Church but I believe in two Catholic Churches: One Apostolic Catholic Church, one modern Catholic Church—composed of a number of Protestant sects. One having power given to her by God—one having power derived from men.

Again, Christ is a High Priest, but He is not a High Priest without He has priests under Him; and His High Priesthood is not eternal unless He has, forever, priests under Him. Now no Protestant sect ever claimed that they had a priesthood, but the Bible does make this claim for Christ's Holy Catholic and Apostolic Church.

As the High Priest and His priests are ordained to offer sacrifice, it follows that Protestant ministers, neither having or claiming to have either Priesthood or Sacrifice (which the Catholic Church has), cannot claim to have either the ministry or worship of the Catholic Church. And if the Protestant sects put in no such claim for themselves, why should their friends do so for them?

As it has been shown that the Protestant sects, as such, are no part of the Catholic Church, so it can also be shown that there is grave and serious doubt of Protestant individuals being made members of the Catholic Church by their Protestant lay Baptism; doubts sufficiently great to necessitate hypothetical Baptism.

The Protestant sects claim that Christ founded no Church, but left all Christians in all ages the authority to organize whatever kind of Church they might choose; and that neither the Protestant sects nor the Greek, Latin, or Anglican communions have anything else than a human organization.

Decatur, Ill., July 29, 1904.

AUBREY F. TODRIG.

To the Editor of The Living Church:

TN THESE days it is the position of a section of the Church to minimize and overlook the sin of schism. But surely it is remarkable to hear a Bishop counsel people to commit the sin that sundered heaven and holds back the millennium.

A Churchman, by his presence in the house of worship of those who are voluntarily separated from the Catholic Church and who deny our Lord's prayer "that they may all be one," etc., is by a voluntary act of his own, minimizing our Lord's view and is condoning the sin that rends the body of the Lord. One would naturally look to the Bishops to be defenders and not look for false charity that cries peace when there is no peace.

W. C. HALL.
Hartley Hall, Pa., July 27, 1904.

OLD-TIME MALE CHOIRS.

To the Editor of The Living Church:

TIS very seldom that I trouble any of our papers, but the last number of THE LIVING CHURCH contained a request in your musical department which led me to think that I might make a small contribution which you would like to have. Upon reading your article over again I am doubtful, because the boys and men of our choir were not vested until several years after they began their service, neither have we used full choral service. In the original church building there was not room for the choir in the chancel; but they had seats in transepts which came almost to the chancel steps. The decani were on one side and the cantoris on the other. The organ was immediately at the side of the chancel. From the very first the choir has been composed of boys and men only. I was not aware that Dr. Hodges had any females in his choir at the time when I consulted him.

The following extract from my sermon on my 25th anniversary as rector of All Saints' Memorial Church, Providence (Dec. 22, 1878), will give the information:

"It seems proper to give, in this connection, some account of our Church music since the crisis in the early part of our history to which I have already referred. At that time, the management of the music was placed almost wholly in my hands. Having been convinced, when a youth in St. Paul's College, of the superiority of a boy choir to lead in the musical services of the Church, I resolved to introduce one into our church, if it could be done; and I was satisfied that it could, although the means at my disposal, especially pecuniary, were very meagre.

"Accordingly, in the spring of 1858, I procured the assistance

of Mr. Chace, a student of Brown University, who became organist and choirmaster. This done, I visited the public schools all over the city, and had the teachers give me the names of those boys who had the best voices. I then had these boys brought to me, and asked them if they would like to join a boy choir which I was about to form in my church. They were all glad to accept my invitation to come to the church and have their voices tried. After making the selection, my next step was to call upon the parents of the chosen ones and ask if they were willing that their sons should join the choir, and if they would see that they attended to their duties. Consent was readily given and the promise made, although the boys came from families of all denominations. The result was, that we had a full choir composed of boys, with as sweet and choice voices as you will, probably, find in any church in the land to-day. At this time, there were but two boy choirs in this country, both in the city of New York, one in the Church of the Holy Communion, and the other in the parent church of Trinity parish. Many who were afterwards loud in their advocacy of boy choirs, then spoke of them with a contemptuous sneer.

"The Rev. Dr. Muhlenberg, and the late venerable Dr. Hodges, principal organist of Trinity parish, New York—the father of true Church music in this country—gave me valuable advice and assistance in the beginning of my work. To keep the ranks of the choir full, and to secure for it proper training, and to sustain the interest and right discipline, involved no small amount of work; but the labor brought its compensation in the music which it afforded, and in the pleasure I found in the gentlemanlike deportment and agreeable companionship of the members of the choir. Those who have been with us for the last twenty years, know how successful the 'experiment' proved."

Faithfully yours,

Providence, R. I., July 28, 1904.

D. HENSHAW.

FATHER PULLER ON UNCTION.

The Anointing of the Sick in Scripture and Tradition, with some Considerations on the Numbering of the Sacraments. By F. W. Puller, M.A., S.S.J.E. London: S. P. C. K. 1904. New York: E. S. Gorham.

We have here a series of four lectures on Unction of the Sick, subsequently enlarged, annotated, supplemented by five Appendices, and published under the auspices of the Church Historical Society.

Father Puller's purpose is primarily to correct what he believes to be a mistaken view of Unction—as a means of sanctifying grace and a sacrament—by an appeal to Scripture and Catholic antiquity. Apart from the disputable conclusion at which he arrives, the book is a veritable mine of information concerning Unction, such, indeed, as cannot be found elsewhere in English.

We say that his conclusion is disputable. We do not fail to recognize that Father Puller is a prince among our theological scholars, and possesses a rare devotion to the truth and to the Catholic Church. But we know his kindly spirit too well to fear that he will take our criticisms unkindly, whatever he may think of their value. Fortunately, although his divergence from what we believe to be the right position—certainly that accepted by the generality of Catholic writers to-day—is an important one, it is in our judgment one that pertains to theological terminology chiefly.

In his first chapter Father Puller endeavors to show that the New Testament does not teach the rite of anointing the sick with oil in the name of the Lord to be an instrument of sanctifying grace to the soul, but that bodily healing of the sick is the sole purpose of its institution. Therefore, he urges, Unction may not, on scriptural grounds, be reckoned as a sacrament in the accepted theological sense of that term.

Rightly considering the passage in St. James v. 13-16 to be the critical one, he urges that the phrase "and the prayer of faith shall save him that is sick, and the Lord shall raise him up," refers wholly to physical effects; and that what follows, "and if he have committed sins, it shall be forgiven him," does not signify an effect of Unction at all, but a separate transaction which should accompany the administration of Unction when necessary.

It is true, as Father Puller proves, that the Greek word for "save" is frequently used in the New Testament with reference to bodily healing, but we doubt very much whether our Lord ever wrought a work of bodily healing which was unrelated to spiritual effects. We think that Father Puller's initial mistake is to disregard the vital connection in which the New Testament treats the soul and body. The sacraments at large illustrate this connection. The soul is reached through the medium of the body, and the condition of the body affects that of the soul, which is often very sick when the body is sick. To "save the sick" cannot, in the light of a true anthropology or of the sacramental principle itself, be regarded as exclusively pertaining to the body. The term *sanctify* is used in sacramental theology in a sense at least sufficiently elastic to apply to the rites which are called sacraments, and it is not stretching the term, unduly to describe a saving of the sick, by a divinely appointed rite, with its inevitable relief to the soul, as sanctifying.

With reference to the contention that in St. James the remission

of sins is not mentioned as an effect of Unction, we have an instructive grammatical parallel in the pentecostal utterance of St. Peter (Acts ii. 38): "Repent and be baptized . . . for the remission of sins, and ye shall receive the gift of the Holy Ghost." Many modern writers construe these words as making the gift of the Holy Ghost to be an effect of Baptism. We believe that Father Puller, with grammatical consistency, holds otherwise. We shall not here express our own view, except to say that, if it were not for express statements elsewhere that certain who were baptized had not received the Holy Ghost, we should find it difficult to prove that St. Peter was not treating that gift to be an effect of Baptism.

We believe that it cannot be proved beyond doubt that St. James is not adding an explication of one of the effects of Unction. It certainly adds to the difficulty of Father Puller's exegesis that remission should be mentioned after what are confessedly the effects of Unction. One's sense of fitness would lead to the expectation that, if remission were prescribed to be given separately, it would be prescribed as preparatory to Unction, and as making for its success.

We do not press this point, but merely add that, if we suppose the remission of sins is not referred to as an effect of Unction, we are still warranted in holding that some sort of sanctification may well be implied in the pregnant phrase, "save him that is sick." We also, by way of concluding our scriptural argument, urge that a lack of explicit scriptural anticipation of the technical affirmations of scholastic theology should not be pressed too far. The proof of an ecclesiastical system of doctrine from Scripture certainly carries some scriptural force with it for the particulars of that system, unless there is express evidence in Scripture to the contrary. There is none in this case, and Father Puller rests his case at this point wholly on an alleged silence of Scripture.

Father Puller next appeals to the ancient fathers and liturgical documents; and again his appeal is rather to their silence than to any denial that sanctifying grace is conveyed by means of Unction. Such a denial is lacking, at least in the passages quoted in this book. The Venerable Bede is no exception. He says rightly that remission demands certain well known pre-requisites, but it demands them even in the sacrament of Penance. He does not say that remission is not an effect of Unction. Still less does he exclude a sanctifying effect in general.

We cannot discuss his passages in detail, but we notice a flaw in his inference from the permission given the laity by Innocent I. to administer Unction. He urges that this is conclusive against the supposition that Innocent believed remission of sins to be an effect of Unction. But this proves too much. Baptism is permitted to be administered *in extremis* by the laity. Do not such Baptisms remit sins, or at all events sanctify?

Nor does the permission to administer Unction to *themselves* fortify Father Puller's argument. In the ancient Church the laity were allowed to administer the reserved Eucharistic Sacrament to themselves. If it be urged that what they thus administered had been consecrated by a Priest, the reply is that the oil used in lay administration of Unction had also been consecrated by a suitable minister and then reserved.

Curiously he answers the objections raised against such lay administration, based on St. James' omission to sanction such a usage, by urging that "St. James does not say that the Unction cannot be administered by laymen, if the presbyters are not there." Why then should he use St. James' failure to say in terms that sanctifying grace is conveyed by means of Unction as proof that he taught otherwise?

We believe it will be found by a careful consideration of the patristic and liturgical data gathered in this scholarly book, that the ancients had not come to the task of analyzing closely the effects of Unction except the most obvious and distinctive one of bodily healing. But in repeating and paraphrasing the language of St. James they left abundant room for the subsequent and more explicit assertion that sanctifying grace is conveyed by means of the rite. Such a development in theology has a number of parallels. It is misleading to call it innovation simply.

Further, it appears from Father Puller's evidence that, so soon as the Church began to define in a formal way, her definitions assert a sanctifying value for Unction. No express ecclesiastical repudiation of such assertions can be found in any age. Surely a doctrine which, so soon as it is directly considered, finds explicit acceptance both in the East and in the West may not be rejected by an appeal to the lack of similar explicitness in ancient writers and official documents. The burden of proof lies with one who rejects modern ecclesiastical teaching, even after he has shown that this teaching did not secure formal definition at any early period. And such burden cannot be shifted successfully except by showing that the ancient Church consciously rejected the later teaching.

In a later chapter Father Puller discusses the number of the Sacraments. It is no doubt true that the number seven was attractive to mediæval writers because of its mystical significance; but we hardly think that Father Puller would maintain seriously that such a consideration really determined the result. Our faith is not in the number, even though we may attribute a mystical meaning to it. Writers are fond of attributing a mystical significance to the number twelve in connection with the articles of the Creed. They do not on that account limit necessary doctrines to twelve.

The term Sacrament is to be defined by the use in which it has long crystallized. It has been applied for centuries to seven rites. These rites have certain marks which are shared by all and are peculiar to them. They are summed up in such a phrase as a visible sign of Divine appointment by means of which sanctifying grace is conveyed. No other rites answer to this definition. They all answer to it, otherwise the definition must be modified to agree with its centuries of use. They answer to it, if the term *sign* is not too rigidly limited in a ritual sense so as to shut out Matrimony; and if the term *sanctify* is not restricted more technically than those restricted it who reckoned Matrimony and Unction to be Sacraments.

We should do Father Puller injustice, if, after criticising his main argument adversely, we should fail to note that he accepts the rite of Unction as of apostolic prescription, and pleads earnestly for its revival as a divinely warranted means of healing the sick.

FRANCIS J. HALL.

Literary

Fiction.

A Prince of Cornwall. By Charles W. Whistler. New York: Frederick Warne & Co. Price, \$1.50.

This is one of a series of delightful stories of early English history by the same author. This volume deals with the times of King Ina of Wessex. The story is full of stir and incident, and the interest is well sustained to the end. It introduces British, Welsh, Saxon, and Dane characters, such as those who combined to produce the modern Englishman.

The Crossing. By Winston Churchill. With Illustrations by Sydney Adamson and Lillian Bayliss. New York and London: The Macmillan Co. Price, \$1.50.

There is too much of history in Mr. Churchill's new book to make easy reading as romance. There is too little of individualism to hold the novel-reader's attention.

In other words, the canvas is too big. One's interest just begins in one character only to have him thrust aside for some other great personage. The Great Personage is all right, but he is too plentiful for one artist to group in one picture.

These are trivial defects from the standpoint of literature, for the story of the Louisiana Purchase is vividly and finally told in this effort of this brilliant author. Carefully, discriminately, and heedfully has Mr. Churchill picked up the threads of the narrative wheresoever they had fallen, in libraries here and abroad. So to the mere seeker after an exciting story, Mr. Churchill's book will not satisfy; while to the lover of the real novel, a dramatic historical adventure, truer and stranger than any fiction, the book will appeal and suffice.

Azalim. A Romance of Old Judea. By Mark Ashton. Boston: L. C. Page & Co.

Mr. Ashton has renewed his fame in this second romance of Biblical times. This book is a story formed around Jezebel and Elijah. The local color seems true, and the characterization strong and vivid. Nevertheless, we question the propriety of such romances introducing biblical persons.

The Conqueror. Being the True and Romantic Story of Alexander Hamilton. By Gertrude Franklin Atherton. New York: The Macmillan Co. 1904. Cheap Paper Reprint, 25 cents.

The Macmillans have done well to include this fascinating book—a cross between biography and novel—in their Paper Novel Series. Having already reviewed the book in its more expensive form, we need only add that the cheapness of this edition is not at the expense of clear type and good paper.

Miscellaneous.

The Teaching of the Catechism. By Beatrice A. Ward, B.S. 16mo. With 170 illustrations in collotype. New York: Longmans, Green & Co. Price, 90 cents net.

The Early Story of Israel. By Mrs. E. L. Thomas. Sq. 16mo. 151 pp. Same publishers and price.

These two books, with beautiful full-page plates and illustrations in the text, belong to a new graduated course of instruction called "Simple guides to Christian Knowledge." The first three of the series are intended for the older children in the kindergarten grade or the pupils of the primary department, i.e., children from seven to nine years of age. It was an excellent idea to plan a series of books to lay right foundations at this important age; they have long been needed.

The Teaching of the Catechism, clear in thought, simple in language, with illustrations from the every-day life of the child, is a

model of all that such a volume should be; for it has admirably adapted its method to the child's nature, and never forgets the limitations of the age it is instructing.

Here is an example of its method in presenting a much misunderstood subject: "The members of Christ are the children of God; and the children of God are heirs or inheritors of the Kingdom of Heaven. An heir is one who will some day come into possession of an inheritance. King Edward is now the inheritor of the English throne; but when Victoria was reigning he was the heir. The children of Israel were heirs to the Promised Land, until the day that Joshua led them to take possession. They were then no longer heirs, but inheritors. In our Baptism, God brought us 'into the kingdom of His dear Son' (Col. i. 13). He gave us a share in His kingdom. This kingdom is the Church of Christ. We are called inheritors because we are members of the Church now. But the Church is not perfect here on earth. Some day it will be made perfect. And we are heirs of that perfect Church of Christ, the kingdom of heaven. The Holy Ghost gives great gifts to the Church, and we share in them now because we have been made inheritors. But far greater gifts will be ours in the day that the Church is made perfect."

The book is so good, so sadly needed by tens of thousands of teachers who teach the Catechism, that we believe that a cheaper edition without beautiful pictures, would be more profitable to the publishers.

The Early Story of Israel is also written by a woman, but, alas! she has been infected by the microbe *Hyperoriticus Imbeciliaticus*. "A Simple (?) Guide (?) to Christian (?) Knowledge (?)" is a rather astonishing book to those who know anything of the needs of children, or the first principles of educational method.

The volume is supposedly written for young children. The Introduction, however, is taken up with accounts of translations of Assyrian and Chaldean books "written in cuneiform or wedge-shaped characters," from which "we learn that the Assyrians and Chaldeans had legends something like the stories told in the Bible." Then follows translations of some of them! How beautifully "simple" it must be for a young child to read:

"And the primeval Apsu, who begat them,
And Chaos, Tiamat, the Mother of them both—
Their waters were mingled together—"
and so made heaven and earth!

And how the mind of the beautiful child will be illuminated by "the adventures of a certain Gilgamesh":

"The great gods decided to make a flood. They
Repeated their command to the earth:
Surripakite, son of Umbara-Tutu,
Destroy the house, build a ship," etc., etc.

Cannot you imagine the eagerness with which an eight-year-old will listen, to be edified by all this?

Throughout the book there is a failure to understand childhood, and to meet its needs. The author neither tells the story of Israel herself, nor by questions allows the Bible to tell its story in its own vivid, concrete, and wonderful way. She talks about, and refers to it. She generalizes about it and draws conclusions from it. She writes from the standpoint of an adult with doubts, not from the standpoint of the child who believes and trusts.

ALFORD A. BUTLER.

Connectives of English Speech—Prepositions, Conjunctions, Relative Pronouns, Adverbs. By James C. Fernald. New York: Funk & Wagnalls Co. Price, \$1.50 net.

A help to the smoother expression, in writing or in speech, of the English language, by showing the proper use of those connective words which play so large a part in making one's sentences elegant or inelegant. The book is one to be studied carefully.

THE REV. DR. ALFRED G. MORTIMER has just issued through Thomas Whittaker, a continuation of his series of *Church Lessons for the Christian Year*, being Part IV., from the Twelfth Sunday after Trinity to Advent. Another volume of essays by J. Brierly of the *Christian World*, London, will shortly be published by the same publisher. The title will be *The Common Life*, and in form and style it will resemble *Ourselves and the Universe*, which still enjoys a wide popularity. Few, if any, contemporary religious essayists have met with the enthusiastic reception that has greeted the works of Mr. Brierly, both in England and here. He is a genius for originality. There is a sermon suggested in every page he writes.

The *Life and Times of Savonarola* in brief and popular form, and a tale entitled *The Home of Fiesole*, included in one volume, will be published shortly by Mr. Whittaker.

A HANDSOME edition containing an authorized selection of *Poems* by Sir Lewis Morris, is published by E. P. Dutton & Co., and bound in soft leather, dark green edge. The poems comprised most of the best and the best known of the author's work, and will help to introduce him more intimately to ordinary literary readers in America, who have not become as well acquainted with the author as his works would merit. Indeed there are suggestions of Tennyson's power in many of his poems, and their use ought not to be confined to the literary few. [75 cents.]

OUT-DOOR RELIGION.

BY THE REV. CYRUS MENDENHALL.

CHIE beauty of the religion Jesus taught is its adaptability to all times, peoples, and places. It was manly, strong, wholesome, and natural. It smells pure, and comes to us on the wings of the morning, fresh with dew and glad with sunshine.

It is not a hothouse production, but came from God as the flowers, and the birds, and the brooks have come. There are glories terrestrial as well as glories celestial, glories of the sun and moon and stars, ministering to the finest things found in human hearts. Earth and sky and all "out doors" indeed, are "God's kindergarten in which the solemn lessons of life and duty are to be learned." "The strength of the hills is His," and the same law, governing all around about us, sending perfume, sight, and sound to please us, suggests rectitude, purity, and the beauty of holiness. Trees as well as stones and brooks, tell of goodness, and the winds remind us of the ever present Spirit of the Eternal.

Men have all along caught some notion of God outside of buildings made of hands. No humanly constructed "Holy of Holies" can shut Him in and away from His children. Adam in his garden, Abraham in his tent, Job as he looked out upon his flocks and up the Pleiades, found something beyond the confines of trees or tents.

The great religious festivals of the ancient worshippers were held out of doors. The Israelites sometimes had the earth for an altar and the blue sky for a vaulted roof. The little hills and mountains, the floods and storms, the cedars, the grasses, the grains, the palms, told them of the One who created all. David, and other poets as well, have woven all out-doors into golden, gracious words of psalm and song.

Pagans, too, had their sacred groves, saw mysteries and marvels in plant and animal. The freaks and fancies of nature, revealed to them a multitude of demons and demi-gods.

Christianity has an out-door vigor, a glorious sunlight is upon it, its happenings were not enacted "in a corner," nor was it born in some morbid environment. A rugged, out-door preacher, in uncouth garments, and by a river's side, caught up the strain that angels sang in open air to men who lived out of doors with their flocks; and "one came after Him," not from dainty surroundings, not from cottage, castle, or hut, but from an outside structure, and nearly always after that, living and loving and laboring out of doors.

He was a street preacher; drawing his illustrations from things seen outside, as they occurred, or stood or grew about Him. He was a teacher by the wayside. The principal things recorded of Him happened out of doors—His baptism, temptation, transfiguration, triumphal entry, crucifixion, and ascension. The valley, the mountain, the plain, the wilderness, the garden, and the lakes and rivers are sacred, because of Him. The longest sermon preserved for us was delivered on a mountain-side, and the deck of a fishing-boat on another occasion became a pulpit.

Blind, deaf, lame, palsied, were healed out of doors. And beautiful, indeed, is all "out-of-doors" in that land of orchards and olives and living waters. But we must remember, as Emerson tells us, "there are beauties at your own back door."

A writer said: "There are two books whence I collect my divinity. Beside that written one of God, another of His servant Nature, that universal and public manuscript that lies exposed to the eye of all."

All religious impressions are not confined to church and cathedral, nor are they set in forms and phrases devotional.

Any emotion prompted by sunset, starlight, the beauties in landscape, or the majestic and picturesque in Niagara may be religious—

"Be it swell of ocean
Or calm of star-lit sky."

Perhaps because "born out-of-doors" and brought up in the air, our religion, as Jesus taught it, has escaped narrowness and exclusiveness.

Physically and morally we need air, and the sun and the sights of the world outside of our own doors. To be "shut in," literally or in simile, is a misfortune, because it dwarfs one. Outside, we see others' struggles, our sympathies enlarge, our prejudices dissolve, and hope is renewed as—

" . . . all earth's lands and realms unroll
Their map of gloom and glory."

Go out into pastures green, and get away from accustomed

limitations. Get "out-of-doors" intellectually, spiritually, and grow. Sorrows are to soothe, ten thousand good things you may do beyond your own door-way if you will. The world beyond your own enclosure has just demands upon you. This out-door religion went to regions beyond, finding the ignorant, the vicious, the suffering, the oppressed, the weak and the despised. "Behold, I have set before thee an open door which no man can shut."

May our religion be strong and sweet and helpful, with an out-of-door vitality and vigor about it.

The Family Fireside

LITTLE CAP UPON THE PEG.

Little cap upon the peg,
Hanging all the long year through,
How I miss the little lad
Who was wont to reach for you!

How I long to see his face,
Smiling from beneath your brim,
Just as in the happy days
When you used to shelter him.

I can hear his merry laugh,
As he tossed you in the air,
With his chubby cheeks aglow
And the sunlight on his hair.

Many a frolic you have seen,
In the days when you were new,
Now he'll never put you on,
Little cap of faded blue.

You will hang there on the peg
With the memories you hold,
Memories of a dimpled face
And a head of tumbled gold,

And a pair of laughing eyes
Shaded by the lashes' sweep,
Oh so mischievous and bright!
With the light they could not keep.

Only six short years he staid,
Little cap of faded blue,
But he left a mighty love
That has made us treasure you.

Many, many are the seeds
That his little hands have sown;
Truths that we had never seen,
Faith that we had never known.

As God's messenger he came,
Never given, only lent,
But we thought him all our own
In the depths of our content;

And we could not understand
Why our treasure was withdrawn;
All the hopes of future years
We were fondly building on.

But at last the answer came
And the mystery grew clear.
It was needed he should go;
Else our hearts were anchored here.

Now our thoughts are gently led,
To a fairer world than this,
Where Immortal Love provides
For the little lad we miss.

FELIX CONNOR.

THERE are a certain number of beliefs that are not susceptible of demonstrative proof, and which must always rest essentially on the universal assent of mankind. Such is the existence of the external world. Such, in my opinion, is the existence of a distinction between right and wrong, different from and higher than the distinction between great diversities of opinion about the acts and qualities that are comprised in either category; and such also is the kindred belief in a self-determining will. If men contend that these things are mere illusions and that their faculties are not to be trusted, it will no doubt be difficult or impossible to refute them; but a scepticism of this kind has no real influence either on conduct or feeling.—W. E. H. Lecky, M.P., "The Map of Life."

DOLLIE'S EDUCATION.

By VIRGINIA C. CASTLEMAN.

I.

YES, Dollie's been goin' to school reg'lar for nine years; and it 'pears like she ought to know 'bout everythin' the books kin learn her—nine years, ain't it, Dollie, since you furst set out, a wee bit o' girl, an' I used to carry you over the muddy places to Miss Sary Larkin's school?"

The speaker was a stout, middle-aged man, who sat erect in his chair, one hand resting on either knee, his bright black eyes beaming alternately upon the two other occupants of the room—his niece, Dollie, a pretty girl of sixteen, and Mrs. Fay, the principal of Stirling Institute.

"What has Dollie been studying all these years?" asked Mrs. Fay with an indulgent smile.

The girl pushed back her dark hair with a nervous motion of the hand, blushed vividly, and looked appealingly toward her uncle, who said hastily:

"Oh, she's studied a little of everythin', ma'am. Lemme see, now. There's 'Rithmetic. She's been through the 'Rithmetic twict—ain't you, Dollie? And there's Latin; she's tried that awhile, but 'pears like Dollie don't take to Latin nohow; so 'tain't no use worryin' over that, ma'am. An' she's studied French three year—ain't you, Dollie? She likes French better nor Latin, but I'll leave it to you, ma'am, if it's worth while her spendin' time on the langwidges. I ain't no hand at furrin' tongues, an' I ain't no call to bother 'bout 'em, but it's diff'rent with a girl, an' Dollie's to have her chances with the best."

"She ought to study Algebra," said Mrs. Fay. "But first we will review her in Arithmetic and find out where to place her."

"That's it, Mrs. Fay," said the farmer. "You kin tell better when Dollie gits started reg'lar. Algebra is a science I ain't never dipped into, but I'd like for Dollie to learn to keep books—it'd come in handy if she had to earn her livin' some day. 'Bout her music, now, Dollie's real musical, an' she's had fust-class teachers, too. There's Miss Sary Larkin taught her nigh on to four year, an' then Miss Nory Deane's been a-givin' her lessons. Seems like Dollie's took a prejudice against Miss Nory lately. I dunno why, ma'am, but 'tis so. Dollie, show the lady how you kin play. I got her a bran' new piano last summer, an' she's jes' playin' all day long when she's home, Mrs. Fay. Dollie, play a tune, an' then we must go, child."

Dollie obeyed with alacrity, playing a familiar waltz, her uncle looking on in admiring silence, meanwhile.

"She kin play, ma'am, eh?" he asked eagerly, as the music ceased.

"Dollie has a good touch and plays in time; she will make a musician if she continues to practice," answered the principal, with an encouraging look at the girl, who had risen and stood looking shyly at her future instructor. Dollie's soft, blue-gray eyes lighted suddenly with pleasure, as she said simply, "I love music better than anything else."

"Is Dollie Miller your name, or is it not Dorothy—that is prettier still?" queried Mrs. Fay.

"Tain't her real name, Miller ain't, Mrs. Fay; her own name is Stubbs—Dollie Stubbs; an' she ain't my own child, ma'am, jes' my niece; but her mother took ill when Dollie was a tiny girl, an' me an' my wife, we took Dollie home with us an' kep' her right along till she kind o' thought she belonged to us, an' we was that fond o' the child we couldn't bear to part with her, even to her own parents. Then Dollie says to me one day, 'Uncle Jimmy,' say she, 'I'm goin' to live with you always, and' my name's Dollie Miller. I ain't never goin' to be Dollie Stubbs agin.' So that fixed us, an' I promises that she'll always be my own child, if she has got a father an' a mother an' five brothers an' three sisters down in the country, ten miles from my place, ma'am; an' she always signs herself as Dollie Miller; seems like she hates the name o' Stubbs."

"Dollie Miller's my name," remarked the girl decidedly. She had been listening intently to the conversation, the vivid color deepening in her cheeks, and her hands clasped tightly together.

"We must be goin', Dollie," said her uncle, rising from his chair.

"I'll bring her up next week, ma'am, as she's got some fixin' to do 'fore she leaves home. Maybe she'll be a bit homesick at first, seein' as she's never lived away from us before, but with her aunt livin' in the village an' Dollie a-stayin' there o'

nights, she'll pull through all right, ma'am. An' might I pay the bill reg'lar every month, ma'am, as in case Dollie's sick, she might want to come home—there ain't no telling how she'll do, though she's a good girl, Dollie is."

"I think she will like school," said Mrs. Fay, as she escorted the uncle and niece to the door.

II.

The following week Dollie reappeared, looking a little tearful over the parting from Uncle Jimmy. Everything was strange to her, and her new books had not come, so the girl felt quite low-spirited that first afternoon as she walked back to the village after school; every few minutes the blue eyes grew misty and the red lips quivered piteously. But the bright autumn sunshine and the fresh air revived her drooping spirits; as she neared her aunt's cottage, Dollie's steps quickened and a faint smile played about her mouth. After all, there was nothing to cry about, thought the girl. She would put on her pretty red sateen dress and walk over to the postoffice; perhaps Uncle Jimmy—or somebody—had written to her. At any rate, she would inquire. Then there were several things to purchase for school use—pencils, blank-books, etc.; that would help to pass the time.

So with a brighter step, Dollie entered the tiny kitchen where her aunt was sitting, paring apples to stew for supper.

The next day, Dollie did not appear at school; but a note came to Mrs. Fay. The note ran thus:

"DEAR TEACHER:

"I am sick to-day and cannot come to school because I have too bad a cold. I have the quinsy like I had at home once.

"Yours truly,

"DOLLIE MILLER."

That same afternoon Miss Byrd, the music teacher at the Institute, stepped into the cottage to inquire for the girl, and found her suffering from an acute attack of homesickness as well as from a cold.

"Come, Dollie, wrap up and walk back with me to the Institute; it is a lovely, mild afternoon. I have a music book for you; something we can begin with to-morrow." Thus Dollie was persuaded to accompany Miss Byrd on her homeward walk; and the girl chatted happily as the two wended their way along the village street, turning to the right when they reached the little frame church at the head of Locust Avenue, which leads to Stirling Institute.

When they reached the Institute, Dollie was introduced to the boarding-pupils, and gradually her shyness gave place to a sweet content. As the days went by, Dollie became a favorite with both teachers and schoolmates, for she was naturally docile and apt.

"What kind of music does Dollie like best?" asked Miss Byrd one morning at music lesson.

"Oh, I like *lively* music," replied Dollie. "I don't like sad music; it makes me feel too sad."

Miss Byrd smiled as she noted the girl's bright beauty, the long, dark lashes sweeping the rosy cheeks, half concealing, half revealing the soft blue orbs beneath. Dollie wore her favorite red sateen that morning; it was a show dress with black velvet trimmings, but how well it became the white throat and fair face with its setting of dark brown, wavy hair.

"I see you have a supply of dance music here, Dollie. That does well enough to amuse your company of an evening; but we must add music of a different stamp to make your collection what it should be. I wonder," added Miss Byrd thoughtfully, "if you know anything of the 'great masters,' Dollie?"

Dollie raised her soft eyes inquiringly.

"I mean have you ever taken any music by Mozart, or Mendelssohn, or Chopin, or Beethoven?" Miss Byrd pronounced the names slowly, pausing to watch the girl's expression.

"Oh, no, never," said Dollie emphatically. Plainly the "great masters" were to Dollie as a sealed book.

"I have a plan, Dollie! Here is a collection of pieces by these great composers, not too difficult for you; and as you take them, we will read something about the musicians. Won't that be delightful, Dollie?"

Dollie assented willingly enough, and turning over the leaves of the music book, began to read the names of the pieces in a shy voice, Miss Byrd wondering how the girl's taste would develop under the new associations. "At any rate," thought the faithful teacher, "one can but try—who knows but the deeper music may appeal to Dollie's soul!"

Regularly as the month ended came Uncle Jimmy to "set-

tle the bill"; and upon these occasions fresh bits of information were volunteered about the simple home-life; sometimes a wistful word let fall betrayed how Dollie's presence was missed by the old couple on the farm; but always uppermost in his mind was the desire that Dollie should have a first-rate education.

"I was kind o'feard, when I heerd what strict order you kept, not allowin' o' no talkin' in school—I was 'feard Dollie couldn't stand it, not bein' used to it; but she's powerful fond o' you all am' likes school, she says; an' I'm 'lowin' to keep her at it till she gits a diplomy, ma'am, an' so I've been tellin' Dollie."

"She never gives any trouble at school, and is getting on well with her studies, especially music, Mr. Miller," was Mrs. Fay's kindly rejoinder.

"Dollie used to say as how she'd like to be a teacher some day, an' I'm givin' her a chance to learn, ma'am," said the old man. "Has she got all the books an' music she needs, Mrs. Fay?"

"Yes, everything necessary at present."

What with Music and French besides her English studies, Dollie's time was well filled, and she seemed quite contented in her new surroundings.

It was at this period of her existence that the "red bird" (as she was often called by her schoolmates) attracted notice in another quarter, a new element being introduced into the girl's life.

[Concluded next week.]

HOW THE CHINESE FORMED THEIR CALENDAR.

BY DOROTHY E. LEONARD.

IN THE old Chinese classic, *The Records of Yao*, we are told that "he bade Hi and Ho reverently to regard the signs, and respectfully give the times of men." Hi, Ho, and two others of their respective families were ordered to the four points of the compass to determine the equinoxes and solstices. The Bird, supposed to be our *Cor Hydreae*, was to be the star of spring; Antares (Alpha Scorpii) of summer; Beta Aquarii for autumn; and the world renowned Pleiades the sign of the winter solstice. "Oh you Hi and Ho!" the old document continues, "all around there are three hundred and sixty and six days; use the extra Moon, order the seasons and perfect the year. Faithfully regulate the hundred offices, and all the works will be perfect." Thus was formed the first Chinese calendar about two thousand and three hundred years before the Christian Era; and its regulation has always been an object of care and interest to the Emperors from Yao down to the present day.

Practically no changes were made in it until the mission of the Jesuits to Peking in the seventeenth century. The help of Mohammedan astronomers had been sought, but they were unable to cope with the difficulties which presented themselves; and the Emperor, Kang-Hi, was thankful to let the Jesuits take the lead in all astronomical researches. He built them an observatory at Peking, which Fr. Verbiest fitted up (in 1668) in thorough "up-to-date" style. The errors of centuries had accumulated in all departments of the science, and the foreigners had a hard task to eliminate them and introduce European improvements without exciting hostility. The accuracy of their calculations soon inspired such confidence that Fr. Verbiest was appointed President of the Mathematical Tribunal. He soon turned his attention to the calendar, rectifying the errors, but not making many changes beyond introducing the twelve signs of the zodiac, and dividing it into 360 degrees instead of 365½—as was the old Chinese division. The reformed calendar went into many details and the calculations were given down to the year 2020 A. D. It was published in thirty-two volumes, and called, in honor of the Emperor, "The Kang-Hi Perpetual Calendar."

The solar and lunar years are both used, and a combination is effected between the two by adding seven extra Moons during the period of the lunar cycle—that is nineteen solar years. The civil year commences with the second new Moon after the winter solstice, and consists of twelve months, or Moons, which are called large or small according to whether they consist of twenty-nine or thirty days. When an extra Moon is to be used a thirteenth month is not added, but one of the months is doubled. The rule that the winter solstice shall be kept in the eleventh Moon is never departed from.

As our week is not used, except among Christian converts, the Chinese are accustomed to count by the days of the Moon.

Certain days are considered specially sacred; such as the first and fifteenth of each month, and the dates on which the numbers are doubled—as the third of the third month, or seventh of the seventh. Particular attention is given, in the calendars for general use, to the lucky and unlucky days—sometimes even to the neglect of astronomical information and predictions. Some editions combine rather poetical matter with the practical and superstitious notes, giving the date when the rainbow will first be seen, the time for the opening of certain flowers, and the migrations and songs of birds.

The official calendars are issued annually, after they have received the Emperor's approval; and, although filled with superstition and inaccurate in many particulars, they are most interesting and instructive, and present a good example of the lore and science of the Chinese people.

THE CARE OF CLOTHES.

BY MARY FOSTER SNIDER.

In teaching their daughters to take care of their clothes mothers are rather apt to exalt neatness at the expense of hygiene. Frequently, as soon as the garments are taken off they are carefully folded and put in drawers or at once hung away in a closet. This is distinctly wrong, as all clothing should be thoroughly aired each time after it is worn before it is shut away. Especially is this true of dress bodices and underwear. Waists should be hung up over the back of a chair in an airy room or close to a window for at least half an hour before putting in their places, and all underwear should receive even a longer airing. Skirts should be well aired as well, and after each wearing, after being thus ventilated, skirt and bodice should be carefully brushed, the skirt hung up, and the bodice folded and laid away. Even the hat should be aired sufficiently long to make it thoroughly dry from any possible moisture from the head, and notably so in hot weather. It should then be carefully brushed with a soft hat brush, put in its drawer or box, lightly covered with tissue paper, and shut away from the light. A hat thus cared for will look new surprisingly longer than a more neglected one. In removing the gloves, pull them off inside out, let them lie thus a few minutes, then turn them, pull into shape again, blow into them to prevent them sticking, and put them away in a delicately scented glove sachet.

All underwear removed at night should be left hanging loosely over the back of a chair not far from an open window, so that the air can circulate freely through them, and should thus remain until morning. Turn the stockings inside out and leave them also exposed to the fresh air all night. Boots and shoes should be quite as carefully aired as any other article of wearing apparel. The same careful airing should be given to the night-gowns and pajamas. When they are removed in the morning they should be turned inside out and hung loosely over a chair in an open, sunny window for at least an hour. Even then they should not be folded and put away under the pillow or in a night dress sachet as was the custom in our grandmother's day, but hung in an airy closet. A hook on the inner side of the closet door makes an excellent abiding place for the night-robe throughout the day. Few closets are sufficiently well ventilated and it is much better to leave the door standing open to the fresh air and sunshine all through the day and night whenever possible.

USEFUL HINTS.

Put fish in a hot oven, as, like meat, it requires to sear quickly. Serve with it potato and cucumber, celery, or lettuce. The cucumbers are generally preferred. They should be pared, sliced very thin, and left in cold, unsalted water until crisp; then wipe dry, and dress with French dressing. They are usually served as a garnish to the fish, but as the heat of the platter destroys their crispness they are best placed in a pretty dish of their own, and served with each helping of fish.

Let all greens lie in cold salted water before cooking; then boil them fast with the lid off; when done, drain thoroughly, and serve hot. A dressing of cream and butter, a cream sauce, or vinegar and butter are the most favored ones.

If food has been made unpalatable by the addition of too much salt, do not throw it away, but add brown sugar until the taste is right again.

Use a pair of sharp scissors (kept for this purpose) to shred lettuce or chop parsley. Place several leaves or sprigs together, then clip from the ends in very thin slices.

Leave the asparagus tied in bunches when cooking, standing upright, the tender ends barely covered with the water.

Coffee and tea will have more "bouquet" if made hot before the boiling water is poured on them.

Left-over yolks of eggs will keep for several days in a bowl of cold water.

M. F. S.

THE CHEERFULNESS of heart which springs up in us from the survey of nature's works is an admirable preparation for gratitude. The mind has gone a great way towards praise and thanksgiving that is filled with such secret gladness.—Addison.

Church Kalendar.



Aug. 5—Friday. Fast.
" 6—Saturday. Transfiguration.
" 7—Tenth Sunday after Trinity.
" 12—Friday. Fast.
" 14—Eleventh Sunday after Trinity.
" 19—Friday. Fast.
" 21—Twelfth Sunday after Trinity.
" 24—Wednesday. St. Bartholomew.
" 26—Friday. Fast.
" 28—Thirteenth Sunday after Trinity.

KALENDAR OF COMING EVENTS.

Aug. 1-27—Summer School of Theology, Se-
wanee, Tenn.
" 4-14—A. C. M. S. Summer Conference,
Richfield Springs and Cooperstown,
N. Y.
Sept. 29-Oct. 2—B. S. A. Nat'l Convention, Phil-
adelphia.
Oct. 5—Opening of General Convention, Bos-
ton.

Personal Mention.

THE REV. GEORGE A. ALCOTT, rector at Dan-
ielson, Conn., has been called to the rectorship
of Grace Church, New Haven.

THE address of the Rev. B. W. ATWELL, D.D., is
changed from Shelburne to Bennington, Vt.

THE address of the Ven. G. W. S. ATRES,
Archdeacon of Buffalo, during the month of Au-
gust, will be Staatsburg, N. Y.

THE REV. F. M. BROOKS has been called to
the Church of the Good Shepherd, Watertown,
Mass.

THE address of the Rev. H. A. BROWN, chap-
lain U. S. A., is changed to Fort McHenry, Bal-
timore, Md.

THE address of the Rev. RAIMUNDO DE OVIES
is changed from Sheffield to Ensley, Ala., Box
145.

THE Rev. WM. T. FITCH, assistant at Grace
Church, Brooklyn E. D., N. Y., will have charge
of Trinity Church, Newton Centre, Mass., dur-
ing August and part of September.

THE REV. G. VALERIE GILREATH, rector of St.
Peter's Church, Smyrna, Delaware, will officiate
during the month of August at Christ Church,
Mead's Mount in the Catskills, and should be
addressed Mead's, Woodstock, Ulster County,
N. Y.

THE REV. A. HARPER will have charge of the
services at St. George's Church, Schenectady,
N. Y., during August.

THE REV. A. N. LEWIS of Montpelier, Vt.,
has been reflected for the fifteenth time chaplain
and historian of the Connecticut State Society
of the Cincinnati.

THE REV. DR. C. H. LOCKWOOD will spend
August in middle Tennessee, September in Phila-
delphia and New York, and October at the Gen-
eral Convention, Boston.

THE REV. ROBERT JOSIAS MORGAN, late of
Nashville, Tenn., sailed July 30th in the S. S.
Merion, via Liverpool, for Denmark, and ex-
pects to tour extensively in Europe. He will be
gone for some time, and requests that, until fur-
ther notice, he be addressed, care of Brown,
Shipley & Co., 123 Pall Mall, London, S. W.,
England.

THE REV. JOHN HENRY PARSONS, formerly of
Lima, Indiana, has entered upon his duties as
curate of St. John's Church, Dubuque, Ia.

THE REV. F. R. SANFORD has entered upon
the rectorship of St. John's Church, North
Haven, Conn.

THE REV. H. FIELDS SAUMENIG has resigned
as rector of St. George's parish, Harford Coun-
ty, Md., and accepted the call to be assistant
minister at the Church of the Ascension, Balti-
more, Md. Address accordingly.

THE address of the Rev. PETER WAGER is
changed to 1669 Monroe St., Memphis, Tenn.

THE REV. GEORGE E. WALK of Cedar Rapids,
Iowa, has been elected Dean of the Cathedral at
Dallas, Texas.

The Living Church.

THE REV. EDWARD S. WILLETT has become
vicar of St. Michael's mission, Cairo, Ill.

ORDINATIONS.

DEACONS.

BOISE.—At the opening of the Convocation
of Boise, the Bishop ordained to the diaconate
Mr. R. A. CURTIS. Archdeacon Jennings was the
preacher.

DIED.

WILLIAMS.—At the home of the Rev. IRVING
MCELROY, Bellport, L. I., on Saturday, July 23d,
Mrs. CHARLOTTE A. WILLIAMS, aged 85.

WANTED.

POSITIONS WANTED.

BISHOPS AND PARISH VESTRIES needing
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rose-on-Hudson, N. Y.

MISCELLANEOUS.

CHURCHYARD OF ST. JAMES-THE-LESS PHILADELPHIA.

B URIAL LOTS can be purchased upon applica-
tion to FRANCIS A. LEWIS, Accounting
Warden, 512 Walnut St.

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ence, Dear Davis. Illustrated booklet on appli-
cation. Dr. L. C. McELWEE, 1221 North Grand
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CHURCH spent a week at "The Doctor's," and
was highly pleased with the accommodations.]

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DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF
THE PROTESTANT EPISCOPAL CHURCH IN THE
UNITED STATES OF AMERICA.

APPEALS.

CHRIST CHURCH, CODY, WYO.

Cody, Wyoming, has a population of about
five hundred inhabitants. The Church has about
twenty communicants. The people have re-
cently erected, furnished, and paid for a pretty
and attractive church at a cost of \$1,500. They
are raising almost \$800 a year for the minister's
salary. A home is needed for the rector, as
house rent is very high, but the people feel
utterly unable to do more than they are doing.
They send forth this appeal, endorsed by the
Bishop, and earnestly ask their friends to come
forward with the necessary help to erect a
modest home for the rector.

REV. P. MURPHY,
Gen. Miss., Christ Church, Cody, Wyo.
(LETTER OF BISHOP FUNSTON.)

"CODY, Wyo., July 4, 1904.
"I take pleasure in bearing witness to the
excellent work of the Rev. P. Murphy, Missionary

pal Church in the Big Horn Basin, Wyoming. He has been in charge of the work for a year, and now needs badly a small library, costing \$1,000, next our very attractive church building. Moral forces need developing in the Big Horn Basin, and from what the people testify, the Rev. Mr. Murphy is the man to do the work. Help him in getting a little home, so much needed.

"Faithfully,

"J. B. FUNSTEN,
"Bishop, Western Wyoming."

EPHPHATHA REMINDER.

Since 1872, the Expense Fund of Church Work among the Mid-Western deaf-mutes has been kept up by offerings. Renewal of the same is asked of parishes and individuals, on Ephphatha Sunday, August 21st.

REV. AUSTIN W. MANN, Gen. Miss.
21 Wilbur St., Cleveland, Ohio.

Ephphatha Sunday, Twelfth Trinity, August 21st, offerings needed for mission work among the deaf in the Western and Northwestern field. Address the General Missionary, Rev. J. H. CLOUD, 2606 Virginia Ave., St. Louis, Mo.

BUREAU OF INFORMATION.

READERS OF THE LIVING CHURCH desiring information regarding any class of goods, whether advertised in our columns or not, may correspond with our Advertising Department, 153 La Salle St., Chicago (enclosing stamped envelope for reply), and receive the best available information

upon the subject free of charge. Always allow a reasonable time for reply, as it might be necessary to refer the inquiry to one of our other offices.

BOOKS RECEIVED.

E. P. DUTTON & CO. New York.

A Little Girl's Birthday Book. Miniature Name Books. Each volume contains a history of the Name, with examples of famous women who have borne it; together with a Diary for the Year. Price, 40 cents.

Major Thompson's Bridge Scorer, and Guide to the Score, with Hints on the Declaration by Archibald Dunn, and a Gain and Loss Account. Price, 25 cents.

Marcus: The Young Centurion. By G. Manville Fenn, author of *The Lost Middy*, *A Dash from Diamond City*, *The King's Sons*, *Coastguard Jack*, etc. Illustrated by Archibald Webb. Price, \$1.50.

Introductory History of England. From the Earliest Times to the close of the Middle Ages. By C. R. L. Fletcher, Fellow of Magdalen College, Oxford. With Maps. Price, \$2.00 net.

THE YOUNG CHURCHMAN CO. Milwaukee.

A Grammar of Theology. Fifteen Instructions in Churchmanship, with Examination Questions appended. Being an Intellectual Preparation for Holy Confirmation, and a Handbook for all Churchmen. By the Rev. F. C. Ewer, D.D. Eleventh Edition. Price cloth, 50 cents net; paper, 25 cents net.

Lectures on Pastoral Theology. By the late Rev. G. F. Maclear, D.D., Warden of St. Augustine's College, Canterbury. Edited by the Rev. R. J. E. Boggis, D.D., Sub-Warden of St. Augustine's College. Price, 75 cents net.

GERMAN LITERARY BOARD, B. DEPT. Burlington, Iowa.
The Bible The Word of God. By F. Bettex. Price, \$1.50.

G. P. PUTNAM'S SONS. New York.
When It Was Dark. The Story of a Great Conspiracy. By Guy Thorne.

FLEMING H. REVELL CO. Chicago.

The Christian's Relation to Evolution. A Question of Gain or Loss. By Franklin Johnson, D.D., LL.D., Professor in the University of Chicago. Price, \$1.00 net.

EDWIN S. GORHAM. New York.

Studies in the Religion of Israel. By the Rev. L. A. Pooler, B.D., rector of Down, Canon of St. Patrick's Cathedral, Dublin.

PAMPHLETS.

An Enquiry into the Scriptural Law of Divorce. By Rev. W. F. Hubbard, Chaplain U. S. A., retired.

The Bishop's Address. Diocese of Los Angeles.
Some Duties and Responsibilities of American Catholics. An Address Delivered at the Commencement Exercises of the University of Notre Dame, June 15, 1904. By the Hon. Charles J. Bonaparte. Price, 10 cts. The Ave Maria Press, Notre Dame, Ind.

The Church at Work

VISIT OF THE ARCHBISHOP OF CANTERBURY.

THE PLANS of the Archbishop of Canterbury for his American visit, which are said to be authentic, are announced as follows:

The Archbishop will sail from England on the steamship *Celtic*, August 19th, arriving in New York on August 27th or 28th. He will go immediately to Canada to meet Lord Minto and visit the leading cities. Thence he will go to the coast of Maine and stop quietly with personal friends, for he has asked that during a part of his stay in this country he may have some rest.

After this he will pay his respects to President Roosevelt, and make other visits which have already been planned. While in New York he will preach in Trinity Church. On October 4th he will go to Boston for the sessions of General Convention. He will there be received by the local committee and will, during his stay, be the guest of Bishop Lawrence at his residence on Commonwealth Avenue. He will sail for England from New York on October 14th.

It is expected also that the Bishop of Hereford, the Rt. Rev. John Percival, D.D., will be among the visitors at the General Convention. The latter comes to this country in the interests of the Peace Congress, which is to be held in the fall. Before his consecration as Bishop, Dr. Percival was headmaster of Rugby and prior to that was President of Trinity College, Oxford.

MONTANA.

L. R. BREWER, D.D., Miss. Bp.

Church Consecrated at Virginia City.

ON JULY 21st, just thirty-seven years to a day since Bishop Tuttle held the first service of the Church in Virginia City, his successor for Montana, Bishop Brewer, consecrated the new St. Paul's Church, the Elling Memorial, that has just been erected, standing upon the site of the original structure that was built through the efforts of Bishop

Tuttle. Bishop Brewer was assisted in the service of consecration by the rector, the Rev. Charles Quinney, and by the Rev. S. C. Blackiston of Butte, Rev. Frank B. Lewis of Bozeman, and Rev. C. E. Tuke of Sheridan, together with the members of the board of trustees. Spacious though the edifice is, it was crowded for the service. The Bishop and

following the service a reception was given to the visitors by Mrs. Elling, who has erected the edifice as a memorial to her husband, the late Henry Elling, a pioneer settler in Montana.

The church is said to be one of the most handsome edifices of the sort in the state, and was built at a cost in excess of \$20,000,



ST. PAUL'S CHURCH (ELLING MEMORIAL), VIRGINIA CITY, MONTANA.

clergy were met at the entrance by the parish officials, and at the chancel the instrument of donation was read by Mayor J. M. Knight. Bishop Brewer preached the sermon, in which he recalled the early history of the Church in Montana, paying a well-deserved tribute to the pioneer work of Bishop Tuttle. Fol-

the furnishings as well as the edifice being a part of the memorial gift.

In a recent letter, Bishop Tuttle writes: "My first service in Montana was held in Virginia City, July 21st, 1867, and the Rev. E. H. Goddard was with me. On September 23d, following, I left for Idaho and secured

The Living Church.

a vacant store, where I held service every Sunday from November 17th until March 1st, 1868."

"During the following year," continues Bishop Tuttle, "the church was built and we called it 'St. Paul's' and entered it Sunday, May 24th, 1868, with every bill fully paid and \$20 left over in the bank. On the next Sunday, May 31st, I celebrated the first public Communion in Montana."

The old St. Paul's Church was built by subscription, as the letter of Bishop Tuttle indicates. Henry Elling, then a young man, was one of the principal contributors and this fact adds particular interest to the new structure, which has been built as a memorial to him.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Death of Matthew Lennon.

THE CHURCH in this Diocese is called upon to mourn the loss of one of its pioneers, Mr. Matthew Lennon, a man who leaves behind him an exceptional record of unwavering fidelity and self-denying loyalty. After living some years in Santa Cruz and working zealously for the Church in that place, Mr. Lennon removed to Gilroy in 1869, and in the absence of a clergyman, rented a room, in which he organized a Sunday School and read the service every Sunday morning. His zeal and earnestness attracted the interest of the few business men of Gilroy, and with their aid and encouragement he finally succeeded in securing a church lot for \$300, and began the erection of a church without one dollar in hand to pay for it. His faith and perseverance were rewarded by having the building completed, in which the first service was held in January 1871. Mr. Lennon met the bills as they became due, his family cheerfully enduring privation with him, for the cause of the Master. It is even stated that, had he not been restrained, he would have mortgaged their little home to raise necessary funds for the building. His spare time was spent in trying to interest wealthy Churchmen in the Diocese in his efforts to have the new church consecrated. The last dollar was paid on the debt in 1882, but there being no priest in charge, the church was not consecrated until November 1884. Under the Cathedral staff system the faithful warden had the happiness of seeing a resident priest located in Gilroy, building upon the foundations on which he spent so many anxious years.

Mr. Lennon died on Thursday, July 22nd. The Bishop and Archdeacon attended his funeral on the following Saturday.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

Vested Choir at Dunmore—Gift at Columbia.
THE NEW vested choir at St. Mark's Church, Dunmore (Rev. Sidney Winter, rector), was introduced on Sunday, July 17th. The choir has been trained under the immediate direction of the rector.

ST. PAUL'S CHURCH, Columbia, has received a munificent gift from Mr. Stephen P. Greene, now of Philadelphia, formerly of Columbia, consisting of securities valued at \$12,800 toward the endowment of the parish. The endowment is to comprise a fund to be known as the Stephen and Martha Greene trust fund and to be a memorial to himself and wife. The gift was presented to the rector, the Rev. Frederick A. Warden, on behalf of the parish, last week.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

CHAS. P. ANDERSON, D.D., Bp. Coadj.

Grace Church Endowment — Evanston — City News.

UNDER the leadership of the Rev. W. O. Waters, a distinct forward step was taken

in the history of Grace Church, Chicago, last Easter, when an endowment fund of over \$50,000 was raised, thereby laying the foundation for the perpetual maintenance of the church on its present site. That the parishioners are earnestly interested in this matter is shown by a recent addition to the endowment fund of \$6,000 in the form of the perpetual endowment of a pew, bearing the tablet:

"WILLIAM GOLD HIBBARD
MEMORIAL PEW."

We are advised that this is but the commencement of a movement along these lines, and we hope in the near future to be able to announce the endowment of the—

"REV. CLINTON LOCKE, D.D.
MEMORIAL PEW."

the sum of nearly \$6,000 for that object having already been secured. It seems very fitting that a pew in memory of a life-long and ever-loyal parishioner, also a pew in memory of the well-known and beloved old rector of the parish, should be among the first to mark a policy that promises great things for the future of the church. Pews may be endowed, according to location, for sums varying from about \$2,500 to \$6,000, interest being calculated at 4 per cent to yield the accustomed rental for the pew that may be selected. From all that we can learn of the loyal and progressive spirit that pervades the congregation, we feel that Grace Church will be a permanent landmark on Wabash Avenue so long as Chicago lasts.

AN EXCELLENT WORK is being carried on at Evanston, under the auspices of the various denominations, which is known as "Camp Good Will." The Church also does its share of the work, and St. Mark's parish had it in charge for five days last week. The plan which has been in operation for several years with marked success is as follows: Every summer, for a period of six weeks, a camp is established on the shore of the lake north of the city. About twenty sleeping tents, each accommodating four persons, two large tents, one for meals, the other for assembly, a kitchen, and superintendent's quarters, are pitched in a large grove at the top of the bluff. Here each Wednesday are brought about one hundred mothers and children from the slums of Chicago to remain for one week. No boys over twelve are allowed during the first five weeks, but the last week is given over wholly to boys of all ages. Under the watchful eye of a superintendent and with the assistance of committees from the various religious bodies, these people are given a delightful week's outing in the pure air with good, wholesome food.

The daily programme consists of a kindergarten for the younger children in the morning, a bath in the lake at 3 P. M., and an entertainment of some sort in the evening. A simple service is held in the tent on Sundays. Those in charge feel well repaid for their labors by the sight of the bright, happy faces of their guests, and the knowledge that in almost every case improved conditions in the home life result from the lessons taught the mothers by their week's sojourn.

THE RECTOR of the Church of the Redeemer, the Rev. Simon Blinn Blunt, is spending his vacation with his family at Lake Canandaigua, New York. The Rev. Herman Page, rector of St. Paul's Church, Kenwood, is spending his vacation in the East. He will be absent until September 1st. The rector emeritus, Rev. Charles H. Bixby, is conducting the services during the summer.

AN INFORMAL reception in honor of Miss Blanche Ring and Mrs. Madge Carr Cook was given by the Chicago chapter of the Actors' Church Alliance in the Palmer House, on Tuesday, July 26th. Over one hundred theatrical people were present, together with several of the clergy, and the occasion proved

to be one of the most enjoyable ones in the history of the society. Refreshments were served and an address was made by the Rev. J. F. Milbank of Momence, Ill. The Rev. A. B. Whitcombe and Mrs. Wagar were the committee in charge.

THROUGH the generosity of friends, the Chicago City Mission Staff has come into the possession of a complete outfit for its work among the various institutions. It consists of a handsome leather case, substantially made with brass trimmings, containing in the main section, a chalice, paten, two cruets, bread-box, lavabo, cross, two candlesticks, bell, hand crucifix, and compartment for burse. In a drawer are arranged compartments for candles, purificators, oil stock, pyx, and spoon. It was designed and made by Spaulding & Co. The City Mission Staff, which is composed of Frs. Davidson and Chittin and Sister Clare, holds services regularly at the Home for Incurables, Consumptives' Home, Home for the Friendless, County Hospital, Bridewell, Champlin Home for Boys, Dunning, the County Jail, and Martha Washington Home, besides visiting many other places for occasional offices.

THE ORGANIST of St. James' Church, Chicago, Mr. Clarence Dickinson, has been highly honored in Spain recently, having been invited to play the organ in the Cathedral at Seville during the services on July 6th.

This organ, which is a very large electric, four-manual of unusual power, is considered one of the finest in Spain.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.
Diocesan News.

THE MARRIAGE of the Rev. Charles E. Tuke and Miss Lucy B. Hawkins, at St. James', Hartford, was solemnized by the rector, the Rev. John T. Huntington. The curate, the Rev. Reginald H. Scott had, according to the announcement, only a part in the service.

THE PLANS for the 150th anniversary of the church in Bristol are being developed by the rector of Trinity, the Rev. William H. Morrison. Mr. Morrison is now absent on his vacation. The day of the celebration has been fixed for Wednesday, September 28th. An address will be delivered by the Bishop of the Diocese. The members of the Archdeaconry of Hartford and others will be present. An address will probably be delivered also by the Rev. Samuel Hart, D.D. The occasion promises to be one of much interest.

THE ANNUAL meeting of the Archdeaconry of Litchfield was held at St. Michael's, Litchfield (the Rev. Storrs O. Seymour, D.D., rector), on Tuesday and Wednesday, July 19th and 20th. At the missionary service, on Tuesday evening, addresses were delivered by Archdeacon Plumb of New Milford, the Rev. Mr. Crockett of the same place, and Mr. Cunningham of Watertown.

On Wednesday morning, at the Holy Communion, the sermon was preached by the Rev. L. Parsons Bissell, D.D., formerly rector of St. Michael's, and now residing in the parish.

THE RURAL parish of Christ Church, Bethlehem, is served by Mr. Sidney H. Dixon, lay reader, a student of the Berkeley Divinity School. On the Third Sunday after Trinity, the people were favored with an address by the Rev. Gouverneur F. Mosher, who spoke of his work in China.

ON WEDNESDAY, July 11th, a tablet was unveiled in the city of Norwalk, commemorating the destruction of the town by the British in 1779. It was secured through the efforts of the local chapter of the D. A. R. The location is near the spot where General Tryon sat and contemplated the burning of the town. A paper, "Historic Norwalk," was read by the Rev. Charles Melbourne Selleck,

eting rector of St. Paul's. Mr. Selleck, who is the historian of all the region, dedicated the monument, which was accepted by the authorities of the town. On the same day there was a commemoration in the parish church. It is thus reported in the local press:

"At about the hour the old church was in flames in 1779, a service was held in the present St. Paul's, in grateful acknowledgement of God's goodness in preserving the fathers and of the people's righteous enterprise as exhibited in their prompt endeavor to recover from the Tryon blow."

"The service was unique. The ancient 'clerk' who gave the responses was represented, the old service books were used, and the hymn composed by the grandchildren-in-law of St. Paul's first warden, Ralph Isaacs, followed the brief address, after which a procession led to the site of the portals of the former church where the *Benedictus* was read and the benediction pronounced."

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

THE BISHOP contemplates an extended trip abroad, which will be made shortly after the close of General Convention. He expects to be absent about seven months.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLEE, Jr., D.D., Bp. Coadj.
Corner-stone of Sisters' House.

THE BISHOP laid the corner stone for the mother house of the Sisterhood of the Holy Nativity at Fond du Lac on July 28th.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.
New Church for Greensburg.

A NEW CHURCH is in course of erection for Trinity mission, Greensburg, and it is hoped that it may be opened for services early in August, though the formal dedication will not take place until September.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.
St. John's Academy.

ST. JOHN'S ACADEMY, Corbin, will open in September with every prospect of increased success, the Rev. W. M. Washington, Ph.D., missionary at Ashland, Ky., having accepted the principalship offered him by Bishop Burton. He will have as his assistants, Miss Morrell and Miss Helen K. Stearn, already experienced in that work, as well as Mrs. W. M. Washington. This mountain school work is a most important feature of the missionary efforts in that locality. Dr. Washington will also have missionary work at Corbin, Altamont, Livingstone, and West Pineville, entering upon his duties on August 1st.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.
The Schools—Death of Robert Fash.

THE CORPORATION of the Cathedral of the Incarnation succeeded in securing exemption from taxation on the Cathedral Schools of St. Paul and St. Mary, the same being omitted from the tax roll of the assessors of the town of Hempstead just published.

AS THE congregation of the Church of the Resurrection, Richmond Hill (Rev. W. P. Evans, rector), was celebrating the laying of the corner stone of the new building, the Office of the Burial of the Dead was being read by the Rev. Henry T. Scudder, rector of St. Stephen's Church, Brooklyn, over the remains of the senior warden, Mr. Robert Fash. The deceased was born in New York City in 1827 and had been a resident of Brooklyn for fifty years. He was a member

of St. Paul's Church, Brooklyn, during the incumbency of his cousin, the Rev. George W. Fash. He afterward removed to Richmond Hill, where he resided about twenty years. He was the paying teller of the Shoe and Leather Bank, New York City, for thirty-five years. He is survived by his widow, one daughter, Mrs. J. A. Madina, and three sons, George W., Hobart C., and Charles W. Fash.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.
Chapel at Osterville—Illness of Dr. Donald-Notes.

THE ILLUSTRATION accompanying shows St. Peter's chapel, Osterville, which was



BUNCH TOGETHER.

COFFEE HAS A CURIOUS WAY OF FINALLY ATTACKING SOME ORGAN.

Ails that come from coffee are cumulative, that is, unless the coffee is taken away, new troubles are continually appearing and the old ones get worse.

"To begin with," says a Kansan, "I was a slave to coffee, just as thousands of others to-day; thought I could not live without drinking strong coffee every morning for breakfast and I had sick headaches that kept me in bed several days every month. Could hardly keep my food on my stomach but would vomit as long as I could throw anything up, and when I could get hot coffee to stay on my stomach I thought I was better.

"Well, two years ago this spring I was that sick with rheumatism I could not use my right arm to do anything, had heart trouble, was nervous. My nerves were all unstrung and my finger nails and tips were blue as if I had a chill all the time and my face and hands yellow as a pumpkin. My doctor said it was heart disease and rheumatism and my neighbors said I had Bright's Disease and was going to die.

"Well, I did not know what on earth was the matter, and every morning would drag myself out of bed and go to breakfast, not to eat anything but to force down some more coffee. Then in a little while I would be so nervous, my heart would beat like everything.

"Finally one morning I told my husband I believed coffee was the cause of this trouble and that I thought I would try Postum, which I had seen advertised. He said, 'All right,' so we got Postum and although I did not like it at first, I got right down to business and made it according to directions, then it was fine and the whole family got to using it and I tell you it has worked wonders for me. Thanks to Postum in place of the poison, coffee, I now enjoy good health, have not been in bed with sick headache for two years, although I had it for 30 years before I began Postum, and my nerves are now strong and I have no trouble from my heart or from the rheumatism.

"I consider Postum a necessary article of food on my table. My friends who come here and taste my Postum say it is delicious." Name given by Postum Co., Battle Creek, Mich.

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recently consecrated, as already stated in THE LIVING CHURCH.

THE REV. E. WINCHESTER DONALD, D.D., is very ill at his summer home in Ipswich. It is only within the last week that alarming symptoms developed, and his death is expected at any moment. The Boston *Herald* thus speaks of him in its editorial column:

"The report of the perilous illness of the rector of Trinity that was made public yesterday, will cause general sorrow. He is one of those whose character and usefulness to the community make them seem to be indispensable. The faithful charge of a large parish has not comprised all his activities. He has given himself generously to the affairs of the community, counselling, speaking, serving with profound earnestness in every duty undertaken. Although the report received contains nothing on which to rest expectation of his recovery, hope will be cherished that he will be spared to his people yet longer. The sorrow caused by his prostration will be widespread and sincere."

The following bulletin was received by THE LIVING CHURCH late on Monday night, August 1st: "Dr. Donald is near his end; may not live through the night; is unconscious."

ST. JAMES' CHURCH, North Cambridge, has a summer kindergarten on a large scale. It has been in operation for fifteen years, and cares for over a hundred children every day. It is carried on under the auspices of the Paddock Memorial, the parish charitable work. The Boston *Transcript* describes it as "a noble work in Cambridge."

ARCHDEACON BABCOCK, the Rev. W. D. Roberts, and the Rev. C. J. Ketchum are a committee appointed by the Bishop to furnish preachers to the parishes and missions of the Diocese from the visiting Bishops and priests who will attend the General Convention.

MARQUETTE.

G. MOTT WILLIAMS, D.D., Bishop.

Improvements at Negaunee.

ST. JOHN'S CHURCH, Negaunee (Rev. Robert J. Stilwell, rector), is to be enlarged and remodeled, and plans for the improvements are now in course of preparation. The improvements are to be made as the gift of Mrs. Alexander Maitland, who will also construct a guild hall at the rear, connecting it with the church edifice by a cloister. There will also be a robing room and choir loft on the side of the building.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

New Church at Point au Pins.

A MISSION CHURCH is in course of erection at Point au Pins, Bois Blanc Island, and is nearly completed. Services will be held as soon as the windows are received and put in place. The church has been erected largely through the efforts of the Rev. W. H. Bulkley.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

A Correction—The Clericus.

IN MENTIONING last week the consecration of the Church of the Holy Cross, Delton, it was stated that "the work is largely the outcome of the missionary zeal of the Rev. A. G. Harrison." Mr. Harrison now writes us that the credit for laying the foundation should have been given, not to him, but to the Rev. Arthur Gorter, who planted the work while priest in charge of St. Paul's Church, Kilbourn. "To his faithful teaching and zealous ministrations," says Mr. Harrison, "the later growth of the mission ought to be credited." Appreciation should also be given to the lay readers who have suc-

cessfully served the mission, Messrs. R. T. McCutcheon, George McKay, and Robert Mitchell.

THE MEMBERS of the Milwaukee Clericus were guests of the Rev. George S. Sinclair at Oconomowoc last Monday. The essay was by the Rev. F. C. Roberts of South Milwaukee, on the subject, Inspiration of Holy Scripture. The Clericus were lunched at the Jones House and in the afternoon were the guests of Mrs. E. C. Simons on a launch trip around the lake. Another honored guest was Bishop McKim of Tokyo, who had arrived at Nashotah on the day previous to spend the remainder of the time before General Convention. He is accompanied at Nashotah by his wife and Mrs. Cole, his wife's mother. The Rev. O. E. Ostenson of Durango, Colo., an old Wisconsin man, was also with the Clericus.

NEBRASKA.

GEO. WORLINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, D.D., Bp. Coadj.

Improvements at Niobrara.

ST. PAUL'S CHURCH, Niobrara, is one of the handsomest and most perfectly equipped churches in the Diocese. Many improvements on and in the church have been brought about by the efforts of Mrs. M. G. Perry and Miss Fannie Bonesteel. Mrs. Perry recently had an addition built to the guild room in the rear of the church, making the guild room 15x36 feet. This is used for the Ladies' Guild and the Sunday School. Mrs. J. H. Aldrich, a niece of Mrs. Perry's of the East, recently gave the church a rector's chair and brass rests for the altar railing, in memory of her mother, Mrs. Edson, who gave so liberally to the church when it was being built.

A sidewalk, 180 feet long, was also laid down. Miss Bonesteel recently gave the guild room a beautiful hanging-lamp, and added two dozen chairs. It is to be hoped,

WELL SPOKEN.

A CHAT ABOUT FOOD.

"Speaking of food," says a Chicago woman, "I am 61 years of age and was an invalid more than 14 years.

"Was 5 years in the Presbyterian Hospital on diet most of the time. Had an operation for a dilated stomach, a very serious operation, performed by a famous physician.

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"I have a sister who is an invalid from indigestion and she has been greatly benefitted by Grape-Nuts, which she eats three times a day and a bowl of milk and Grape-Nuts just before going to bed, in fact she lives on this food, and I also have two nieces who used to be troubled with indigestion but used Grape-Nuts with grand results, and so I could go on and name many others who have been helped in the same way." Name given by Postum Co., Battle Creek, Mich.

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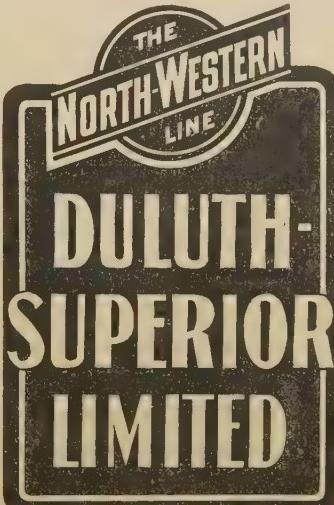
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with such a beautiful little church as Niobrara has, that the people can get together and support a resident priest this fall. Mr. S. J. Hedelund, candidate for orders and student at Seabury, is now in charge.

NORTH DAKOTA.

CAMERON MANN, D.D., Miss. Bp.
Anniversary at Jamestown—Notes.

ON JULY 31st Grace parish, Jamestown, celebrated the 20th anniversary of the laying of the corner-stone (July 29, 1884). Hon. B. S. Russell, senior warden, the Rev. E. S. Peake of St. Paul, and Bishop Mann, made interesting and inspiring addresses. Mr. Peake is the only surviving priest in active service who was present at the stone-laying. The choir, under the charge of one of the communicants, quite outdid its usual good work. It chanced that the 28th was the beginning of the rector's sixth year in the District, and the class for Baptism at the Sunday night service made the 176th Baptism he has administered in North Dakota. The morning offering was toward the building fund, looking toward a new rectory.

ST. PETER'S CHURCH, Walhalla, is to be consecrated on August 26th. The sermon is to be preached by Bishop Edsall. The church was originally a school house, which was bought and remodelled with funds given as the offering at the consecration of Bishop Edsall in St. Peter's, Chicago.

THE REV. C. E. DOBSON of Great Falls, Mont., has accepted the appointment as missionary at St. John's, Dickinson, to be in residence the first of October. Mr. Dobson was several years ago in charge of Dickinson. Thence he went to Park River, and thence to Montana.

THE WOMEN'S GUILD at Linton has placed a substantial oak rood screen in the church, designed by the Rev. Dr. Beede.

THE REV. L. G. MOULTRIE of Valley City is in England this summer and will return October 1st.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.
Diocesan News—New Chancel for Norristown—
Bequest for St. David's.

THE SWEDES came into possession in Kingsessing—now embraced in West Philadelphia—of a great tract of land on both sides of Woodland Avenue. This came to be the property of St. James' Church, Kingsessing (the Rev. S. Lord Gilberson, rector). On July 1, 1902, the Standing Committee gave consent to the placing of a mortgage of \$10,000 on that part of the rectory lot belonging to the parish, bounded by Woodland Avenue, Church Lane, and Sixty-Ninth Street. The old rectory is on this side of the street and overshadowed by a Roman Church institution. This will be abandoned and an old building of stone on the church property—once used for school purposes and built in 1855—will be converted into a rectory. Contracts have not yet been awarded. St. James', Kingsessing, is in a rapidly growing neighborhood. A more commodious parish house is also contemplated in the near future. Recently the interior of the church was beautified at a cost of \$2,300.

THE REV. J. POYNTZ TYLER, rector of the Church of the Advent, Philadelphia, has resigned to become Archdeacon of the Diocese of Virginia, and will immediately enter upon his duties. The vestry of the Church of the Advent accepted with regret the resignation of Mr. Tyler on Monday evening, July 25, 1904. Mr. Tyler will return to Philadelphia on September 25th and officiate in the Church of the Advent just prior to the annual convention of the Brotherhood of St. Andrew, which begins at Michaelmas, and in which

he is greatly interested, being chaplain of the Junior Department of the Philadelphia Local Assembly. Much regret is expressed at the decision which Mr. Tyler has made, yet all recognize his fitness for the work to which he has been called, being a Virginian by birth and thoroughly familiar with similar mission work in his earlier ministry.

ST. LUKE'S, Newtown (the Rev. Edward Ritchie, rector), has authorized an architect to prepare plans for a tower. It will measure eleven feet square and be forty-five feet high with a bell tower. It will add greatly to the attractiveness of the structure.

ST. MICHAEL'S CHURCH (the Rev. Arnold Harris Hord, rector), has given its newly organized choir of men and boys a week's outing at Cape May, N. J.

CHRIST CHURCH, Eddington (the Rev. Addison Atkins Lamb, rector), has been put in thorough repair as has also the rectory, by special gift of three parishioners. This parish was admitted into union with the Diocese in 1884, although the church building is some fifty years old. For many years the Rev. Frederick W. Beasley, son of the Rev. Frederick Beasley, D.D., sometime Provost of the University of Pennsylvania, was rector of this parish.

ST. PAUL'S CHURCH, Chestnut Hill (the Rev. J. Andrews Harris, D.D., rector), has a custom of presenting to the chorister who has shown the greatest improvement in singing and whose work has been of the greatest help to the choir, a gold cross. This was presented to Raymond S. Reed. The silver cross was awarded to the boy who during the year, by his regular attendance, cheerful and useful work, and interest in the choir had been of great help and a good example. This was given to Thomas Coupe. The music of this parish is exceptionally fine.

ON MAY 2nd, consent was given to the sale of the rectory connected with the Church of the Holy Innocents, Tacony (the Rev. R. A. Edwards, rector). This was recently sold for \$1,505. Of this sum, \$800 was used to pay off a mortgage and the remainder will be used in securing a new heating plant. Since the present rector began his work in Tacony, many evidences of substantial progress are shown. The parish, after more than thirty years of dependency, has relinquished further claim to missionary aid. It is now one of the best appointed of the suburban parishes.

AN INTERESTING SERVICE was held at All Saints' Church, Norristown (the Rev. W. Herbert Burk, rector), on Wednesday evening, July 27th. When "the day was gently sinking to a close," a white-robed procession emerged from the church, and after a simple service, ground was broken for a new chancel. At its close, the choir and congregation returned to the church for a last service until the extensive alterations are completed, which include a new chancel and transepts with a tower. During the historical address,

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the rector gave the following interesting facts concerning the parish:

In August 1890, the Sunday School was started in a schoolhouse. On July 15, 1891, the corner stone of the chapel was laid. At Easter, the vested choir was introduced. In 1895 the west porch was built. In 1896 the bell-tower and organ chamber were completed, chapel beautified, and organ dedicated. In 1897 a peal of four bells was given. In 1898 the parish was admitted into union with the Diocese. On Christmas day the rectory and two lots were given. A third lot was given in 1899, and ground was broken for a parish house and the corner stone laid on July 1, 1899. On July 4, 1901, the church and parish house were burned, with loss about \$11,000. On January 13, 1902, the parish house was again opened. On Easter day, 1904, the parish was entirely freed from debt. Ten years ago there were five seats for every communicant; now there are fifty communicants more than there are seats.

EXTENSIVE interior improvements will be made at the Church of the Redemption (the Rev. Thomas R. List, rector), during the month of August, when the church will be closed.

ST. DAVID'S CHURCH, Manayunk (the Rev. F. A. D. Launt, rector), has received from the estate of Miss Ann Kenney the sum of \$18,407, to be used (1) to satisfy a mortgage resting on the parish house; (2) the erection of a cloistered way between the parish house and the church; (3) the placing within the sanctuary of such permanent mural decoration as would comport with the altar, and be, with the cloistered way, an enduring memorial to Miss Kenney.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Corner stone at Jeannette—Sharon.

THE CORNER STONE of a church to be known as the Church of the Advent, at Jeannette, was laid by Bishop Whitehead, on Tuesday afternoon, July 26th. The Sunday School children and the congregation marched in procession to the foundation of the new building—first, the children, then the choir of St. Stephen's Church, Wilkinsburg, preceded by their cross-bearer, and then the clergy and the Bishop, followed by the congregation. A booth had been erected of branches of trees to shelter the clergy and choristers, and within it was a dignified altar decorated with a profusion of flowers. A large assemblage of people manifested the interest of the community in the occasion.

The usual service was followed by addresses by the Bishop, Rev. Dr. Bragdon of Homestead, Rev. H. A. Flint of Pittsburgh, and Rev. H. H. Barber, rector of Christ Church, Greensburg, who is in charge of this mission congregation. An offering was made for pews for the new church. After the service, the clergy and choristers were entertained by the ladies at a lawn fête, which was in progress in behalf of a local hospital.

The new church is to be of brick, and it is expected to be ready for use at Christmas.

ST. JOHN'S CHURCH, Sharon, is closed for repairs during the vacation of the rector, the Rev. Dr. Frank J. Mallett. The interior will be re-decorated and needed repairs will be made upon the roof. Services will be resumed on Sunday, August 20th.

SOUTHERN OHIO.

T. A. JAGGAR, D.D., Bishop.
BOYD VINCENT, D.D., Bishop Coadj.

Improvements at Children's Hospital.

A NEW WING, consisting of three stories and cellar, has just been added to the Children's Hospital, Cincinnati. The floors are 65 feet long by 25 feet wide. The cost of the wing was \$21,500. Of that amount,

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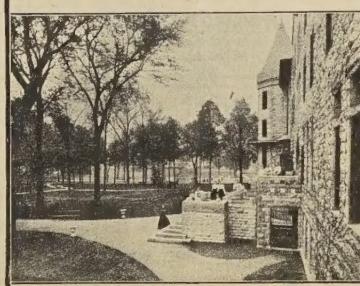
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the sum of \$10,000 was contributed by Mr. W. A. Procter of Cincinnati. The greater part of the balance was raised by Archdeacon Edwards, who also acted as chairman of the building committee. Two-thirds of the first floor is used as a playroom for convalescent children; the other third being a thoroughly appointed chapel. There is a folding partition between the chapel and playroom which will enable the whole of the floor to be used as a chapel when occasion requires. The second story is a ward for patients. The third story will be used as a ward for contagious diseases that may develop among the patients in the hospital. There is a large iron stairway on the outside of the new wing, leading to the third story, thus cutting it off from the rest of the building. The stairway also answers the purpose of a fire escape for the new wing. In the old building there has been built a new operating room, at a cost of \$1,000, on the top floor, fully equipped with all new, modern appliances. No charge is made to any of the patients admitted to the hospital, everything being free.

SPOKANE.

L. H. WELLS, D.D., Miss. Bp.
Death of Dean Perine.

THE VERY REV. ROBERT PERINE, Dean of All Saints' Cathedral, Spokane, died at the home of his niece in Newark, N. J., on Sunday, July 24th, of hemorrhage of the lungs. He arrived from the West on the Wednesday preceding, and after taking lunch, complained of feeling unwell, and that night had a slight hemorrhage. Physicians were immediately summoned, but little could be done. He became rapidly weaker from continued hemorrhages and died on Sunday morning.

Dean Perine graduated from the General Theological Seminary in June 1895, and a few days after was ordained deacon by Bishop Doane, in All Saints' Cathedral at Albany; and was advanced to the priesthood in the following January by Bishop Starkey of Newark. He came to Spokane in December 1898 to take up the work of general missionary, but after temporarily filling the office of Dean of the Cathedral, was appointed by the Bishop to that position, which he held at the time of his death. His loss is felt and mourned not only by the Cathedral congregation, but by the town as well, for during his years of faithful and untiring work he had made many close friends both within and without the Church.

VERMONT.

A. C. A. HALL, D.D., Bishop.

MISS GERTRUDE STEWART, a member of Trinity Church, Rutland, has offered herself as a worker in the Chinese mission field, and will soon enter upon her training in the Deaconess' School in New York.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.
The Bishop's Recovery—Choir Guild at Pro-Cathedral.

ON SUNDAY, July 24th, at the Pro-Cathedral, thanksgiving was offered for the Bishop's recovery, in which the whole Diocese rejoices. During the week he went to Atlantic City, and later, will go to Maine.

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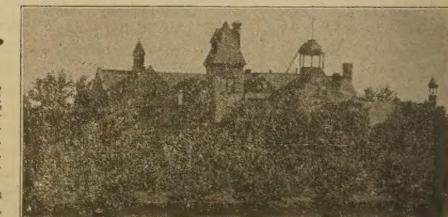
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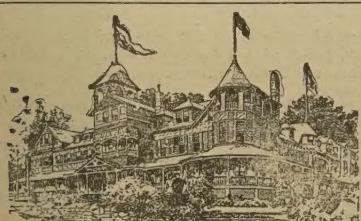
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A School for Girls under the care of the Sisters of St. Mary. The Thirty-fifth year began September 22, 1903. References: Rt. Rev. Theodore N. Morrison, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Iowa.

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A School for Girls under the care of the Sisters of St. Mary. The Twentieth year began September 22, 1903. References: Rt. Rev. Theodore N. Morrison, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Iowa.

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to create a bond of union in the choir and to lead its members to a reverent and faithful performance of their duties, and the name was chosen to show that it is a happy service. Incidentally there is a great deal of innocent and wholesome enjoyment and this is greatly owing to their kind patroness, Miss Satterlee, the Bishop's daughter. Early in the summer, when the boys understood that she expected to sail for Europe, they sent her with good wishes for a pleasant journey and safe return, a testimonial of affection and gratitude. This was a fountain pen and a group photograph of the members of the guild in their vestments, standing at the door of the church, on Massachusetts Avenue. Miss Satterlee replied in an affectionate letter, written with the pen. The guild has now ordered from Geissler of New York, a handsome silver, gold-lined baptismal shell, which it intends to present to the church on some Sunday, when it will be haloed by a service authorized by the Bishop. The guild and other choir boys have been enjoying a stay at Shady Side, a charming place near West River, Md., whence they send glowing accounts of their enjoyment. This is a favorite place for choir excursions. The choirs of St. John's, the Good Shepherd, and others have been sojourning in the same locality.

CANADA.**News of the Dioceses.****Diocese of Quebec.**

ST. MARY'S CHURCH, lately built at Montmorency Falls, was consecrated by Bishop Dunn, July 24th.—THE REV. DR. RIOPEL, for so many years rector of Val Cartier, has been appointed to the chaplaincy of the Quarantine Station, Grosse Isle. The Labrador mission work has been placed under the management of the Rev. J. G. Ward, with the Rev. A. J. Vibert as his assistant.

Diocese of Toronto.

THE RETREAT for the clergy, held at Penetanguishene from July 5th to the 8th, was very successful. It was conducted by the Rev. J. C. Roper, D.D., of the General Theological Seminary, New York. The retreat commenced with evensong, July 5th, and concluded with the Holy Eucharist and Matins on the morning of the 8th. It is hoped that a retreat may be held in the same place next year.

Diocese of Huron.

ST. PAUL'S CHURCH, Clinton, has been thoroughly renovated and repaired. It was reopened for Divine service, July 10th, when Bishop Baldwin preached. The work in the interior has been very well done and the whole was entirely undertaken by the Ladies' Guild of the parish.—THE next meeting of the rural deanery of Oxford will be held at Norwich in the beginning of September.

Diocese of Kootenay.

THE NEW church at Ferne, which is being built to replace the one recently burnt, will be a very fine building.—BISHOP DART of New Westminster, has held a number of Confirmations in the Kootenay district lately.—THE CATHEDRAL CHURCH of HOLY TRINITY, New Westminster, received a very valuable gift recently, in a set of service books for the choir. They are given by the Dean and Chapter of Westminster Abbey and are

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stamped with the arms of the abbey and an inscription by the Dean to certify that they had been in use there. Newer and more expensive books came to the abbey at the time of the Coronation, so that the older ones could be given away. St. Saviour's Pro-Cathedral, Nelson, has received a similar gift.

Diocese of Niagara.

THE DEDICATION festival of St. George's Church, Guelph, was held in the end of June and was very largely attended. The special preachers on the occasion were the Provost of Trinity College, Toronto, the Rev. Dr. Macklem, and the Rev. Canon Welch, D.C.L., rector of St. James' Cathedral, Toronto.

Diocese of Rupert's Land.

BISHOP MATHESON has been holding Confirmations in the country parishes during the month of July. He held one at St. James' Church, Swan River, the parish of which, with its eight missions, covers an area of twelve hundred square miles.—A PARISH room is about to be built for use in the parish of Christ Church, Melita. It is much needed for Sunday School and other meetings.

Diocese of Montreal.

A VERY appreciative sketch of the life of the Rev. Canon Ellegood, rector of the Church of St. James the Apostle, Montreal, has just been published. His first charge, about 56 years ago, was to a curacy in Christ Church, Montreal.—THERE have been the usual daily celebrations this week in the Church of St. John the Evangelist, Montreal, and the high celebration on the Eighth Sunday after Trinity. The venerable rector, the Rev. Edmund Wood, is still able to perform a great part of his work though so many years of devoted work in the parish lie behind him.

A ONE FAMILY SETTLEMENT.

"No ONE is a separate unit in India," says Edmund Russell in *Everybody's Magazine*. "The sons never leave the parental roof-tree. All marry—marriage with them is as birth and death, inevitable—and their children are added to the family. There are always widowed aunts, other grandparents—no relative is ever left to shift for himself in India—so that households of 150 are not uncommon. Add almost as many servants, and we have some idea of the occupation and cares of the mistress of such a home. The servants' quarters surround the yard or 'compound,' and the ladies of the household care for them as did the stately dames of old Virginia in the plantation-life before the war. The great zenana court-yards stretch back to fruit and vegetable gardens, and there are tanks or artificial ponds where ladies and children bathe in seclusion. Blossoming trees rise above hedges that jealously guard these sacred retreats, where a family may sport in private with freedom unknown to us, and suited to their shy, poetic, playful natures, that only unfold when with each other; caring as little to see the world outside as to be seen by it."

OUR RESPONSIBILITY TOWARD ALL MEN.

Nothing, perhaps, would do more to keep us right in all our relations with men, of all classes, of all sorts, than, first, to be thinking often of the example of Jesus Christ, of His patience and considerateness; and, secondly, to do our best to realize that the issue of every human life is everlasting—that beyond this world, for all alike, for those who have fared hardest and most strangely in it, for those who have seemed to drop out and get lost in its confusion, no less than for ourselves, there is another world, a judgment-day, a state of bliss or misery in comparison with which the

best and the worst that this world yields may seem as nothing; and, thirdly,—if ever the sight of goodness has appealed to us, if ever we have known the surpassing beauty of an unselfish life,—to remember that a splendor such as that, and more than that, may be preparing even now in the secret discipline of any human soul with whom we have to do, and on whom our life, our conduct tells. Such thoughts as these may surely guard us from the hateful sin of scorn; they may save us from blunders which would be terrible to us if we were not too blundering to be aware of them; they may lead us, if it please God, to two great elements of happiness which are, perhaps, the best that can be found in this life—the joy of recognizing goodness, and the joy of truly serving others.—*Francis Paget.*

THE tutor of Prince Albert speaks of two virtues, among the many that distinguished him, which were conspicuous in his boyhood, and won for him the love and respect of all. One was his eager desire to do good and to assist others; the other, the grateful feeling which never allowed him to forget an act of kindness, however trifling, to himself. He gave an early instance of the former quality when only six years of age, in the eagerness with which he made a collection for a poor man in Wolfsbach (a small village near Roseau), whose cottage he had seen burnt to the ground. He never rested till a sufficient sum had been collected to rebuild the poor man's cottage.—*Selected.*

G. A. R. EXCURSIONS TO BOSTON

VIA THE WABASH.

August 12, 13, and 14, the Wabash Railroad will sell excursion tickets from all stations to Boston and return at one cent per mile in each direction. Fare from Chicago, \$17.75. Limit may be extended to September 30th, by deposit and payment of 50 cents. Write for illustrated folder giving full details, with side trips, etc. F. A. PALMER, A. G. P. A., 311 Marquette Bldg., Chicago, Ill.

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No. 20

THE TRAIL OF LEWIS AND CLARK

was the pioneer American trail west of the Missouri river and the results of that exploration of 1804-6 were of tremendous importance to the United States and they were never more apparent than now.

A publication relating to the Lewis and Clark expedition, just issued by **G. P. Putnam's Sons, New York**, stands peculiarly alone. This edition is a two volume, 8vo one, called '**The Trail of Lewis and Clark, 1804-1804**'. The author, Mr. Olin D. Wheeler, is the well known writer of the popular '**Wonderland**' series of the Northern Pacific Railway, in connection with which he made his studies and researches for this work.

Mr. Wheeler has travelled several thousand miles over the route of Lewis and Clark. He has camped out, climbed mountains, followed old Indian trails, and visited remote points made memorable by those explorers. Their route across the Bitterroot mountains has been followed, identified and mapped.

"**The Trail of Lewis and Clark**" is illustrated in color and half tone from **paintings, drawings and maps**, by Paxson, DeCamp, and Russell, made under Mr. Wheeler's direction, and from photographs taken specially for the purpose. The writer tells his own story and supplements it with pertinent extracts from Lewis and Clark, and a host of other historical and narrative writers that connect the past with the present. Exact excerpts and photographic reproductions, in half tone, from the ORIGINAL MANUSCRIPT JOURNALS of Lewis and Clark are given. A chapter is devoted to the Louisiana Purchase, another to the preparatory measures for the exploration, and another to the history of each man of the expedition so far as known, including a discussion of the death of Captain Lewis.

The **Louisiana Purchase Exposition** at St. Louis, and the **Lewis and Clark Centennial** to be held at Portland, Oregon, in 1905, make this work peculiarly timely because written from the standpoint of actual knowledge of past and present conditions of the old trail and country.

"**The Trail of Lewis and Clark**" should be found in every public and private library in the land and the general reader will find in reading through its pages of large, clear type that truth is, indeed, stranger than fiction.

The book can be ordered through any bookseller or news stand or direct from the publishers.

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